

The
**Lutheran
Witness**

September 8, 1959

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LEWIS

“BE NEAR US”

(See page 2)

The Lutheran Witness

Vol. 78, No. 18 September 8, 1959

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The Lutheran Witness

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Concordia Lutheran School, Hong Kong, enrolls 1,100 students

SIX-DAY WEEK FOR PUPILS IN SYNOD'S LARGEST SCHOOL

Chinese children go to school six days a week and show a "greater sincerity of purpose" than that which prevails at similar grade levels in the U. S., Miss Lorraine Behling told Dr. Herbert H. Gross, editor of *Lutheran Education*, in an interview at San Francisco.

Miss Behling was talking about Synod's largest school, Concordia Lutheran School in Hong Kong, where she served on the church's mission staff until her recent decision to enter the deaconess profession.

About two thirds of the 1,100 pupils enrolled in the school are boys, and both boys and girls dress alike in specially designed clothing. Classes in the primary school run from 9 A. M. to 4 P. M.; in the high school, 8.20 A. M. to 4:40 P. M.

"Five people on our mission staff are teaching at the school," Miss Behling said, "but they do not devote their full time to teaching." The other teachers, about 30, are Chinese, and "almost all of them are members of our church."

A "surprisingly large number of Chinese refugees are teachers," she

added. "We are able to staff our high school with university graduates."

Chapel services are conducted five days a week. On the other four days regular periods are devoted to teaching the truths of the Bible.

Melvin Kieschnick, supervisor of education in Missouri Synod Lutheran schools in Hong Kong and Macao, conducts a program of in-service training for the teachers.

The government provided the land for the school. To build and equip the high school cost about \$115,000.

Operational costs are met by tuition fees, which range from the equivalent of about \$4.00 a month in the lower grades to \$7.00 in the high school.

Miss Behling noted that "parents make great sacrifices to assure a good education for their children."

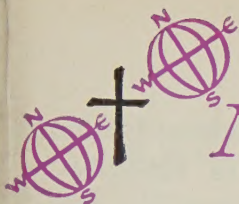
Asked about the potential of opportunity for a program of Christian education in Hong Kong, she replied, "The potential seems to be unlimited. The field is ripe. Laborers for the harvest is the urgent need." — From *Lutheran Education*, September 1959.

The Cover

Joyce Jacobson of Waukon, Iowa, signs "Oh, may this bounteous God Through all our life be near us" as she joins Agnes Dunn of Omaha, Nebr., in singing "Now Thank We All Our God" at commencement exercises of Gallaudet College, Washington, D. C., the world's only college for the deaf.

Nine members of the Epsilon Kappa Chapter of Gamma Delta were among the 51 graduates, reports Rev. Walter Westermann, pastor of the Chapel for the Deaf in the nation's capital.

Miss Dunn, chapter and class president, will teach physical education on the campus. A former honor graduate, Willard Madsen, teaches social sciences at Gallaudet. He also serves as lay reader and directs the chapel's two choirs.



News of the Church in the World

The Saginaw Convention of the Wisconsin Synod

At its convention in Saginaw, Mich., Aug. 5—12, the Wisconsin Synod gave extensive consideration to the matter of fellowship with The Lutheran Church—Missouri Synod. While vigorously protesting against such “offenses” as Scouting and Unionism, which, it contended, The Lutheran Church—Missouri Synod had not removed, the convention nevertheless thanked God for the progress which had been made in resolving the differences between the two synods. It expressed appreciation for the receptive attitude which representatives of the Missouri Synod had shown in recent negotiations and for their willingness to look at all the controversial issues on the basis of the Scriptures. It was grateful for the measure of success that had been achieved in dealing with such important areas as the Scriptures and the Antichrist. It instructed the Church Union Committee “to continue and accelerate the discussions” that under God will lead to united teaching and practice within the Lutheran Synodical Conference. It took note of the doctrinal resolutions of the San Francisco convention of the Missouri Synod and expressed its concern for their implementation.

The delegates heard a challenging essay on legalistic tendencies in the life of the church. Such tendencies, Rev. W. W. Gieschen, the essayist, pointed out, become evident when the Law rather than the Gospel is used to move people to action; when on the one hand people simply do not want to be concerned about purity of doctrine, or on the other hand the concern for sound doctrine degenerates into a noisy disputatious insistence on being right; when finally rebuff becomes the cardinal characteristic of a church in its relations with other church bodies. Because decline sets in when such legalistic tendencies persist, it is of vital importance to recognize them and to overcome them by the power of the Gospel.

The convention devoted much time to a memorial signed by 30 pastors and calling for a decision that would terminate fellowship with the Missouri Synod. The discussion seemed to indicate a difference of opinion as to the *time* at which Scripture calls for a termination of fellowship with erring brethren. The

synodical committee contended that fellowship should cease when sound Christian *judgment* indicates that further discussion is of no avail. The dissident group argued that fellowship must be terminated when offending brethren *continue* in their offense in spite of admonition. The convention held that the two views were not so incompatible as the discussion had seemed to indicate. It emphatically disavowed a number of charges which were made in the memorial. It finally directed that the matter of the boundary between Scriptural patience and the Scriptural command to separate be taken up with the objecting group by a new committee.

In other actions the convention encouraged its Union Committee to strive for a settlement of the differences between the Wisconsin Synod and the Prot st nt Conference, changed the official name of the synod from “Evangelical Lutheran Joint Synod of Wisconsin and Other States” to “Wisconsin Evangelical Lutheran Synod,” made the office of synodical President a full-time position, authorized the expenditure of \$1½ million for improvement of its teachers college at New Ulm, Minn., and appropriated \$10,000 to the Foundation for Reformation Research.

Officers re-elected included President Oscar Naumann, First Vice-President Irwin Habeck, Second Vice-President Karl Krauss, and Secretary Theodore Sauer.

A. v. R. S.

Hindus and Muslims Attend India VBS

Christians were outnumbered nearly three to one in vacation Bible schools conducted during April and May by ten congregations of the Ambur District of the India Evangelical Lutheran Church.

Among the 1,500 enrolled (1,289 received certificates) were 337 Christians, 906 Hindus, and 31 Muslims. Besides pupils of elementary school age the enrollment included 189 high school and 27 college students.

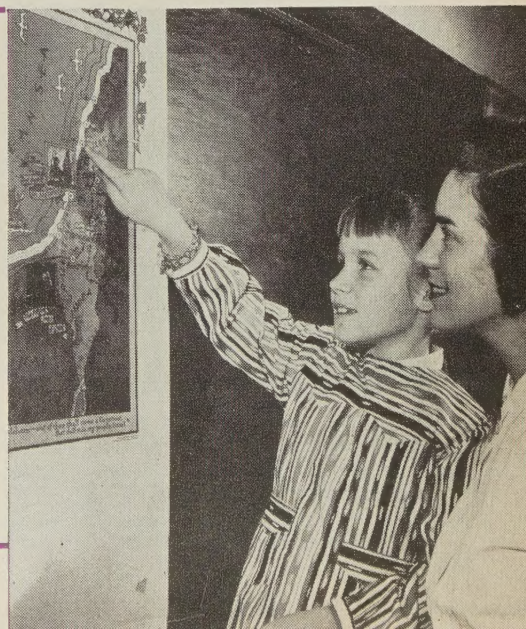
About 100 teachers, men and women, conducted the classes. The schools “gave excellent opportunity for the laity to express itself and to take part in the regular work of the church,” comments Dr. H. H. Koppelman, Acting Executive Secretary of the Board for World Missions.

Used as textbook was the Gospel According to Matthew. Handicraft, singing, and games were worked into the curriculum to expand and reinforce the lessons. The Parable of the Sower was enacted in a drama written for the course.

Materials were prepared by members of the District’s Muslim mission: Revs. L. Engelbrecht, K. P. Samraj, and R. Devadoss. Pastor Devadoss also served as director of the project, which marked the first concerted effort of the young church body to conduct vacation Bible schools. Total expense to the congregations was about \$300.

FIRST ALL-NEW CLOTHES

Peggy Anderson, member of St. Andrew’s Sunday School, Silver Spring, Md., shows Mrs. Lewis Dudley, president of the Ladies of St. Andrew, the spot on the map of Palestine where the Dorcas of early Christian days lived and sewed garments for the needy. Peggy is modeling a dress destined to bring joy to an Arab refugee girl in the Holy Land. The women of the church have taken part in the Dorcas project sponsored by Lutheran World Relief, buying precut cloth from the relief agency and sewing it into clothing for Arab refugee children. During 1958 35,000 dresses and an equal number of shirts and pairs of pants were bought and are now being distributed—the first all-new clothes the Arab children have had.



North America Lutherans Top Eight-Million Mark

With 8,090,043 members, the Lutheran churches of the U. S. and Canada passed the 8-million mark in 1958, according to the annual statistical summary issued by the National Lutheran Council through its Division of Public Relations.

Third in numbers among American Protestants, the Lutherans are topped by the Baptists and the Methodists.

Of the 16 Lutheran church bodies, plus the Negro missions of the Lutheran Synodical Conference, 13 recorded increases in numbers, two reported no change, and two suffered a loss. All submitted reports this year.

The gain of 223,723 baptized members represents an average of 12.6 new members per congregation. The gain of 128,254 adult members to a grand total of 5,345,084, or 2.5 per cent, was at the rate of 7.2 per congregation.

For the 14th consecutive year the highest numerical increase was made by The Lutheran Church — Missouri Synod, and among the major bodies it also showed the greatest gain on a percentage basis — 3.9 per cent.

Four of the 16 Lutheran church bodies are now over the million-member mark: the United Lutheran Church in America, with 2,439,792 baptized members; the Missouri Synod, 2,315,107; the Evangelical Lutheran Church (Norwegian), 1,119,121; and the American Lutheran Church, 1,005,174.

The eight bodies that participate in

the National Lutheran Council now have 5,362,008 baptized members. The Synodical Conference — Missouri Synod, Wisconsin Synod, Slovak Church, and Evangelical Lutheran Synod, together with their Negro missions — counts 2,703,275 members. Four small independent bodies total 24,760 members.

The number of ordained Lutheran pastors rose to 17,969, or 474 more than in 1957. The number of congregations totaled 17,714, a net gain of only two, while the number of preaching places decreased by 12 to 400. The addition of only two congregations, and the drop in preaching places and of 102 in Sunday schools, is attributed largely to mergers of local churches, both within and across synodical lines.

Church-property valuation went up to \$1,784,932,631, and indebtedness to \$306,035,927. Total expenditures were \$389,452,354, including local expenses of \$313,195,378, and work-at-large expenses of \$76,256,976.

Though all the Lutheran churches in Canada are affiliated with parent bodies in the U. S. and their statistics are included in the foregoing figures, a separate compilation for Canada reveals the following: 250,149 baptized and 158,280 adult members in 1,052 congregations and 81 preaching places, with 636 ministers; property valued at \$34,537,049 and indebtedness of \$7,210,002; total expenditures of \$7,126,100, with \$5,653,347 for local expenses and \$1,472,653 for the work at large.

USC Appoints Lutheran Professor of Religion

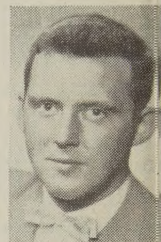
Dr. Herman C. Waetjen, Missouri Synod minister, has received the appointment as Lutheran professor of religion in the graduate school of the University of Southern California, Los Angeles. He will assume his teaching duties Sept. 1.

Financed by Synod, this new professorship is under the supervision of the Commission on College and University Work.

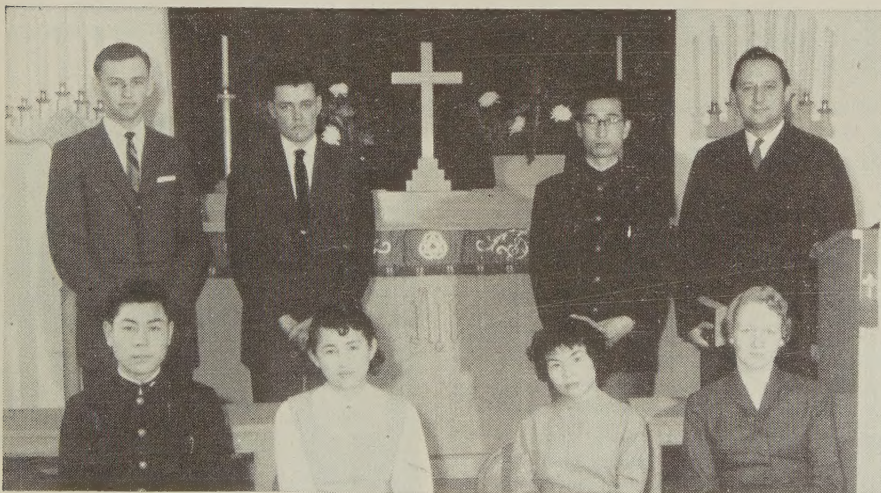
"The professorship that your church body has made possible," said Dr. Norman Topping, university president, in accepting the grant, "will be of great significance to our graduate program in religion."

An alumnus of Concordia Seminary, St. Louis, Dr. Waetjen received his Doctor of Theology degree from Tuebingen University, Germany, in 1958. He also studied a year at Hebrew University, Jerusalem. He served as a Concordia Seminary instructor for one school year and two summer sessions. At the time of his recent appointment he was pastor of Calvary Church, Charleston, S. C.

The University of Southern California, with its 17,000 students, its largest foreign student enrollment, and its strong graduate program, is, in the judgment of Rev. Victor L. Behnken, President of the Southern California District, "a key campus for the sound witness of conservative Lutheranism."



Dr. Waetjen



RECEIVED INTO CHURCH MEMBERSHIP earlier this year at the Lutheran Service Center in Tachikawa, Japan, by Rev. George Vojtko, service center pastor.

Front row (l.-r.): Hiromichi Miyozoki; Nobuko Sasaki, who wants to enroll at Valparaiso (Ind.) University in 1960 and devote her life to missions, especially translating religious literature into Japanese; Mrs. Jerry (Yoshiko) Steinhart; Mrs. Carole Huffman; back row: Roger Steffens, who hopes to enroll at Concordia Seminary, Springfield, Ill., this fall; Chesley Deeds; Koro Watanabe, who is interested in a church career; and Rev. Vojtko.

Cornell U. Establishes Chair in Christian Thought

An upsurge of religious interest among students at Cornell University, Ithaca, N. Y., has led school authorities to establish a chair in Christian Thought.

Deane W. Malott, university president, said the move is designed to further the school's development of a broad, interdepartmental program of religious studies.

Increased concern with religious values, he added, arises in part from the "sense of insecurity which many students feel" and reflects their search for meaning "in a world in which science can no longer supply satisfying answers."

Briefly Told

Mothers — Home or Job?

Probably half the nation's broken homes headed by women must live on less than \$2,000 a year, reports Jay L. Roney, director of the Bureau of Public Assistance of the Social Security Administration. Mr. Roney, member of an ALC church in Washington, told a Health, Education, and Welfare conference that a national welfare policy which would encourage states to enable more working mothers to stay home and raise their families is being considered by the HEW.

Girls' Nation President

Wallis Jean Wilde of Wauwatosa, Wis., member of Mount Olive Church, Milwaukee, and granddaughter of Wisconsin's Senator Alexander Wiley, was elected president of Girls' Nation at its Washington, D. C., convention in July. Girls' Nation, sponsored by the American Legion Auxiliary, is a nationwide program of government and citizenship training for high school girls.

ULCA Enters New Hampshire

Organization in May of the first United Lutheran church in New Hampshire will bring to 47 the number of states in which the ULCA has congregations. The Missouri Synod has six congregations in New Hampshire and is represented in all 50 states of the Union.

Devout, Devoted Twins

Dick and Phil Kapfer, twin brothers from Denison, Iowa, entered Iowa State Teachers College to study speech and science, respectively. They excelled academically, lived in our student chapel-center, presided over Gamma Delta, and emerged with the common purpose of serving their church full-time, Dick as pastor, via Springfield, and Phil as instructor in science at Saint John's College, Winfield, Kans. — *Terse.*

Log-Cabin Church

The only available meeting place for a mission recently opened in Flin Flon, Man., Can., is a log cabin owned by Boy Scouts. Attendance has nevertheless averaged 50 in services and 23 in Sunday school. Even confirmed Lutherans are eager to restudy the basic tenets of their faith in the membership class, according to Pastor Raymond O. Mantynen.

High on Foreign Service

Fifty per cent of the Valparaiso University graduates who take the foreign service examination pass it successfully — a figure double the national rate for college graduates.

The high success ratio is due in part, states Dr. Albert Wehling, head of the university's government department and program adviser for foreign service trainees, to VU's intensified training program for students who wish to enter the foreign service.

Five of Six

Five of the six pupils in the first graduating class of Our Redeemer Lutheran School, Houston, Tex., plan to enter full-time church work, while the sixth will continue her education at Houston Lutheran High School.



First graduates of Houston school

L. — r.: Katherine Whitmarsh, Charles Burnett, Principal Robert F. Hintz, Edward Lanford, Gary Pollock, Pastor George W. Fickenscher, William Cornman, and Lyle Caspar.

PTR Fruits at Cedar Rapids

The first PTR evangelism mission in the Cedar Rapids, Iowa, circuit in February 1959 was responsible for a large percentage of the class of 32 received into membership at Trinity Church June 24, 14 of them by Baptism. A class of 12 had been confirmed in January.

Heads Utah Deaf-Blind Schools

Robert Tegeder, 1949 graduate of Concordia Teachers College, River Forest, and member of St. Paul's Church, Ogden, Utah, has been appointed superintendent of the Utah Schools for the Deaf and the Blind at Ogden by the State Board of Education.

VERY Personal

THE WORLD AND I

This is what my God and Savior says in part about the world in which I live and what my attitude toward it should be:

"In the world ye shall have tribulation, but be of good cheer; I have overcome the world." (John 16:33)

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Corinthians 1:21)

"The preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God." (1 Corinthians 1:18)

"I have given them Thy Word," Jesus said to His Father, "and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14)

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world

passeth away and the lust thereof; but he that doeth the will of God abideth forever." (1 John 2:15-17)

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." (James 1:27)

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5)

"Ye are the light of the world." (Matthew 5:14a)

As a blood-bought believer in Christ and follower of Christ I must be a light in this world of sin and unbelief and not be led astray from God, my Savior, by a world that knows not God.

RUDOLPH S. RESSMEYER

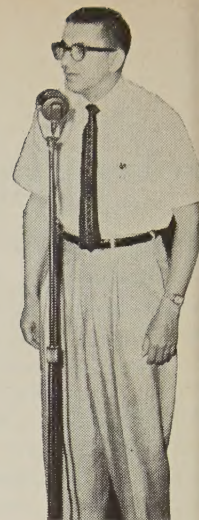
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TO "DECLARE HIS GLORY"

Fiscal Conference Votes \$19,772,887

By Albert W. Galen

"If our Lord were here now, would He be saying, 'Why are ye fearful, O ye of little faith?'" Vernon Nuss, Great Bend, Kans., lawyer, pleads for budget big enough to "really challenge the folks back home. They'll raise it if we get out and ask them."



Worshiping and working through three sweltering mid-August days, 230 dedicated men studied the financial needs of all synodical agencies and drew up a forward-looking budget that will set the tempo for our church's onward march in 1960.

Though the \$ sign had to be emphasized, each note of the "Church Onward" march was accented by a cross, and the motif was that of the San Francisco convention: "Declare His Glory."

Meeting at the River Forest teachers college, the members of the 1959 fiscal conference (the President, Vice-Presidents, and Board of Directors of Synod, the President and two additional representatives, one a layman, of each of the 32 North American Districts) knew why they had to work carefully and prayerfully. "Looking over their shoulder" were two and a half million fellow Christians who had charged them with a three-pronged task:

- 1) review and suggest improvements in the financial situation of Synod;
- 2) fix the synodical budget and devise ways and means of raising it;
- 3) help the various Districts solve their financial problems.

Also, the San Francisco convention had placed 13 resolutions into the lap of this year's conference for action and implementation. One underlined the regulation that, while synodical conventions authorize expenditures, the fiscal conference alone may appropriate funds to expend. This means, in effect, that no synodical board or agency may spend a single dollar without "getting the green light" from this conference. Another resolution spelled out the mandate to "avoid whenever and wherever possible any revision or adjustment in appropriations which might adversely affect our expanding missionary program."

Sharpening the group's sense of responsibility was a higher knowledge: "Ye know the grace of our Lord Jesus Christ." This was keynoted in the opening message of President John W. Behnken and could be felt throughout the sessions. Knowing the grace which made them rich beyond measure through Christ's deep poverty even unto the death of the cross, the conference faced a "no alternative" decision: to translate a heaven-high, worldwide responsibility into a matching dollar budget — \$19,772,887.

The over-all budget may be broken down into four categories — for mission purposes: \$7,216,217, including almost one million for capital investments (chapels, schools, mission houses); for educational purposes: \$9,517,500, including \$3,600,000 for capital investments to expand existing campuses and develop a new junior college in the Detroit area; for pension and welfare purposes: \$1,448,400; for administrative, promotional, and operational purposes: \$1,590,770. Over half of the last item (\$825,000) is for debt retirement, interest, and contingency reserve.

It was no brash "shoot the works" spirit that moved the fiscal gathering to push up the 1960 figure almost 20% over this year's \$16,500,000 budget goal. How to get down to this figure was the problem that had the delegates chewing their pencils.

Under synodical orders not only to present the budget but also to "do any and all things necessary to balance the budget," the Board of Directors had already screened the fund requests of all boards and departments and pared off \$700,000. The total still exceeded \$21,000,000.

A committee of eight laymen and six pastors, headed by First Vice-President Oliver R. Harms, was named to take a long, sober "second look" at all requests to determine the most pressing needs. After accepting the hard fact that a 21-million-dollar program will not fit an anticipated 18-million-dollar giving pattern, this committee trimmed off another \$1,300,000 and recommended a \$19,710,000 budget.

"No previous budget committee," said Dr. Harms, "faced such tremendous difficulties in reaching a figure that in some measure reflects the challenges set before us by the Lord and yet does not appear too unrealistic."

District representatives, meanwhile, in five groups of about 25 each, were meeting in round-robin sessions with



"By voting with determination and dedication to go forward," said William A. Fenske, member of Synod's Board of Directors and of the budget committee, "this fiscal conference has written the Amen to the theme of Synod's San Francisco convention, 'Declare His Glory.'" Members of the budget committee (l. — r.): front row: Dr. O. R. Harms (chairman), Rev. Carl Heckmann (secretary), Henry Buck, Dr. Lawrence Meyer (Planning Counselor), Dr. E. T. Bernthal, Dr. J. W. Boehne, Jr., Rev. A. E. Behrend; second row: William A. Fenske, Rev. E. H. Stahlke, Eric Lippert, Walter Goetz, Paul Smith; third row: George Kroeger, Dr. Martin Strieter (Synod's Treasurer), Dr. Martin Piehler, Raymond Meyer.



"Synod's policy to authorize funds for the work of the church, both the established work and the new work, and to request the Fiscal Conference to appropriate funds and fix budgets, is a wise one. The Fiscal Conference at Concordia Teachers College, River Forest, Ill., Aug. 11-13, proved that," said Dr. Oliver R. Harms, Synod's First Vice-President and chairman of the conference.

the heads of all the so-called spending agencies. In the item-by-item, department-by-department examination, closest scrutiny was given to any request calling for an increase.

Out of these sessions no doubt sprang the conviction that perhaps even the \$19,710,000 figure was not realistic enough *if it forced cutbacks in projects which bring the saving Gospel to bear directly on people.* ("Budgets aren't money; first of all, they're people," was an oft-quoted watchword.) Accordingly, sparked by laymen from the grass roots, the plenary session of the conference allotted the television committee the full amount needed to produce 26 episodes of "This Is the Life" in 1960, instead of 24 (or 22, as in the current "cut-back year"), which has resulted in losses both in audience interest and in stations.

The conference also added \$15,000 for a chapel for the deaf in Edmonton to place on a solid footing Synod's work among the deaf in the Canadian Northwest. It was even ready to grant the Board for World Missions the full amount originally requested, if assur-

ance could have been given that workers would be available to expand operations. Thus emerged the total \$19,772,887.

But will we — can we attain it?

Dr. W. C. Birkner, Secretary of Synod, spoke more prophetically than he perhaps realized when he cautioned against slipping into the attitude expressed by a meeting-worn pastor of yesteryear: "Conferences come and conferences go, but everything stays in the *status quo*." The 1959 fiscal conference not only broke with *status quo* in revising upward a figure recommended by the budget committee; it widened the breach by allowing the budget to stand "unbalanced."

Status quo for many years had been to tailor the budget to the estimated receipts from the Districts. After caucusing, the Districts committed themselves to a total of \$17,968,400. An estimated additional \$700,000 expected from sundry sources raised the anticipated income to \$18,668,400, leaving an imbalance of some \$1,100,000. To provide for this contingency the conference invoked Resolution 23 of the

San Francisco convention: "That we renew the borrowing authority of the Board of Directors during the next triennium, if and when necessary to meet the cash needs for approved capital investment items."

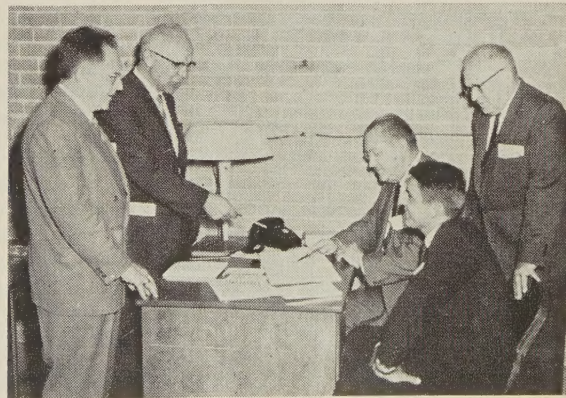
It was hoped, however, that the "*status quo* must go" spirit would filter down sufficiently into the Districts and congregations so that the "if and when necessary" of Resolution 23 would not eventuate. Leaders of each District told how they were meeting head-on the challenge to lift the stewardship performance of all congregations. Delegates sought to learn from one another how most effectively to channel the information and implement the resolutions of San Francisco and River Forest.

One could actually feel the "lift" that came over the assembly when smiling John E. Herrmann, Synod's Stewardship Counselor, said: "If the percentage of increase in budget giving for the first six months of the year continues through the last six months, Synod will experience the joy of having met its budget." Eleven of the 32 Districts, he

(Continued on page 19)

Dr. Walter F. Wolbrecht, Executive Secretary of Synod's Board for Higher Education, asks delegates of sectional group to "worry with me about the Board's big pressure problem: we must step up the capacity of our training schools 75% in the next six years just to keep even with the growth of our church." The \$8,939,225 allocation for operating expenses and capital investments for Synod's colleges and seminaries was the largest single item in the budget.

Five District Presidents who attended the fiscal conference have assumed their positions since the San Francisco convention. L. — r.: W. J. Stelling, Freistatt, Mo. — Western; Leslie F. Frerking, Charlotte, N. C. — Southeastern; Albert F. Jesse, Austin, Tex. — Texas; Alfred Buls, Nashville, Ill. — Southern Illinois; Frank A. Haedicke, Oakland, Calif. — California and Nevada.



Associate Editor A. W. KLINCK Dies of Heart Attack



A. W. Klinck

Dr. Arthur W. Klinck, 59, chairman of the department of historical theology at Concordia Seminary, St. Louis, and associate editor of the WITNESS, died of a heart attack Aug. 9.

He had just resumed teaching after his return from a sabbatical-year trip to Palestine and the Near East. Recognized as an authority on Biblical archaeology, he was the author of numerous articles in this field and of the popular books *Home Life in Bible Times* and *Old Testament History*.

During some 23 years of research he constructed a Biblical museum on life in Bible times. He had planned to rework the museum into a permanent exhibit for the seminary.

Before coming to St. Louis in 1954 he was for 14 years president of Concordia Teachers College, River Forest, Ill., and associate editor of *Lutheran Education*.

In the Southern Nebraska District, where he served in mission fields at North Platte and Lincoln, 1925—39, he was chairman of the Board of Education.

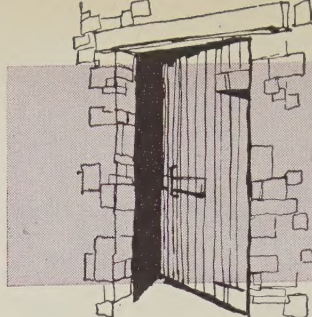
Other service to the church at large included membership on Synod's Planning Committee for Sunday School Teacher Training, which in 1937 became the Sunday School Teacher Training Committee. He was chairman of this committee from 1956 to 1958.

Born in Elmira, Ont., Can., Jan. 19, 1900, he was the son of George and Mary Devitt Klinck. He attended Concordia College, Fort Wayne, and the St. Louis seminary (B. D., 1924; M. S. T., 1925). He earned his Ph. D. at the University of Nebraska in 1935.

He is survived by his wife, the former Flora Buettner, whom he married in 1925. Their son Robert George died in 1957. Three sisters and two brothers also survive Dr. Klinck.

At the funeral services in Concordia Church, Maplewood, Aug. 13, Pastor William E. Goerss preached; Dr. A. O. Fuerbringer spoke for the seminary; and Rev. Paul Ph. Spitz, representing President W. J. Stelling, spoke for the Western District.

Appearing on this page are excerpts from one of Dr. Klinck's chapel talks. It is typical of the manner in which he made the subject he taught both vivid and applicable to the Christian life.



THE LORD'S DOORKEEPER

Few people in Old Testament times aspired to be a doorkeeper. His was a very lowly task. His business it was to stand at the door of a palace or mansion to see who might be coming.

When a visitor approached, the doorkeeper went out to meet him and let him into the vestibule. There the doorkeeper would take the guest's outer garment, put his sandals aside, wash his feet, and make him comfortable. Then the doorkeeper led him into the presence of the master.

Not the highest of the servants was appointed as doorkeeper, but the lowliest, usually a slave, the property of his master. For the work was considered menial and servile. Yet without the doorkeeper and his service, people could not get into the house.

Looking upon such service, David in Psalm 84 said, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." Here he is talking about a different type of doorkeeper. A doorkeeper in the house of his God would perhaps be one at the tabernacle. That doorkeeper had somewhat the same kind of task; and yet he opened the door for people to come into the presence of the Lord.

"I would rather be that kind of doorkeeper," David says, "than to dwell in the tents of wickedness." A servant I might be, the lowliest of the servants of God, and yet I'd rather be this doorkeeper than to live in the tents of wickedness, that is, to be the owner, the person to whom those tents of wickedness belong. The lowest position in the kingdom of God is greater in the eyes of the psalmist than the highest position that can be held anywhere else in this world.

I am talking now as a doorkeeper in the house of God to others who also are doorkeepers in the house of God. Our tasks may at times seem to be menial. Some people look upon the office of a pastor or a teacher or any other servant of the church as something just a little lower than other positions. I have talked to people about dedicating their children to the service of the church, and they have looked at me as if I were just a little bit touched.

"My child? Why, my child is going into business. My son is going to be an engineer. My son is going to make his place in the world. He's not going to be a servant of the church."

Some people feel that way about the ministry; they don't realize how impor-

tant this doorkeeper is in the "house of my God."

What is the doorkeeper's task? He stands at the door and lets people in. He says: "Come, for all things are now ready. Ho, everyone that thirsteth, come unto Christ and drink." He says to those who are troubled and downcast: "Come unto Him, all ye that labor and are heavy laden, and He will give you rest." He says to those who are still far off: "Come, come to the feast, come to the wedding; come, for all things are now ready."

In other words, the doorkeeper exercises the means of grace, the Word of God and the sacraments, as indeed every Christian does. Every Christian has the priesthood of all believers. Every Christian also has the duty to invite people and to bring them in, to act as a doorkeeper in the house of God; yet every person who is designated by the congregation to be the servant has that duty in a special way. He acts for the whole congregation and in the name of the church.

In the name of all his fellow believers he says: "Come, come into the Lord's house. There is a place for you here. 'Him that cometh unto Me,' says the Lord, 'I will in no wise cast out.'" No one who comes in sincere repentance for his sins needs to be told, "The Lord doesn't want you; there's no room for you in here."

A wonderful thing, this doctrine of universal grace! Every contrite sinner who comes, everyone who wants to get into closer touch with his Savior, is to be told, "Come, come in, there is room, there is a place for you always in the Lord's house, now and in His eternal house in heaven."

A doorkeeper in the house of my God? Is it a burden, a menial task? Or is it a privilege? All of us who have been doorkeepers for some time will say it is a wonderful privilege. We have had other choices. We had the choice in the first place, and we've had it many times since. In the whole seminary faculty I don't think there is one person who would say that he would rather be doing something else.

And so I hope that every one of you as theological students can say, "I would rather be doing this than anything else. I would rather prepare to be a doorkeeper in the house of my God than to prepare for the greatest position on this earth, no matter what it might be."

IN SOMETHING AS SIMPLE as a cup of cold water we can find incentives that will put new zest into our jobs and insure gratifying rewards from them. The Carpenter from Nazareth promises that in Matthew 10:42:

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Our Lord thus teaches us that He is pleased by any act which refreshes others. That should be the ultimate objective of our job in the home, factory, farm, school, or office. Uppermost in our minds ought to be the questions: "How can my efforts help deliver a cup of cold water to someone who is thirsty? How can my work provide for human needs as essential as water?"

Our vocation must have meaning beyond money. "No man can work for money alone," said a character in the novel *Executive Suite*. "It isn't enough. You starve his soul when you try it — and you starve a company to death in the same way."

But if we think of the money we earn as a means by which the demands of human welfare can be met more fully, we have added a new dimension to our labor.

Marian Anderson was once asked, "What was the greatest moment in your life?" It was a big question to ask of a person whose life was made up of so many great moments. Would she choose the time she sang for the late King George and Queen Elizabeth of England? Or when she sang at the Mozart Festival in Salzburg and the famous orchestra conductor took her by the hand and said, "A voice like yours is heard only once in a century"? Would she name the occasion on which she received the \$10,000 Bok award as the person who had done the most for her home town? Or the Easter Sunday in Washington, D. C., when she stood in front of the Lincoln Memorial and sang before 75,000 people?

"The greatest moment in my life?" she finally said. "It came long ago. It came when I found that I was earning enough money so that I could go home and say to my mother: 'Mother, you will not have to take in washings any more.'"

There will be great moments in your work, too, when you see how it will lighten burdens and contribute to the "abundant life" Christ came to make possible. Beyond wages and profits you will see people, thirsty and hungry — in need physically and spiritually. The milk you provide, the crops you raise,



"A CUP OF COLD WATER" AND LABOR

By Elmer E. Maschoff

Your work can be a means to supply things essential to your fellow men

the clothes you manufacture, the medicine you prescribe, the wisdom you teach, will be not merely an exchange for a pay check, but a means by which you are supplying things essential to the lives of your fellow men.

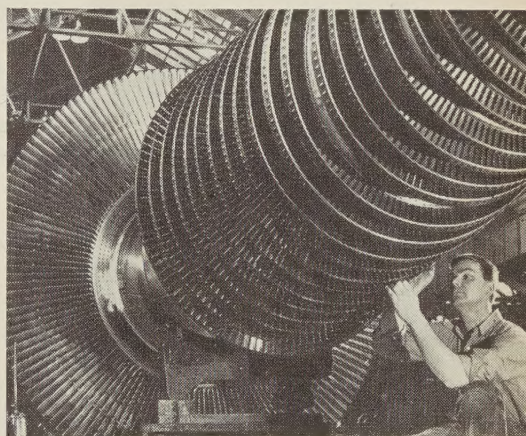
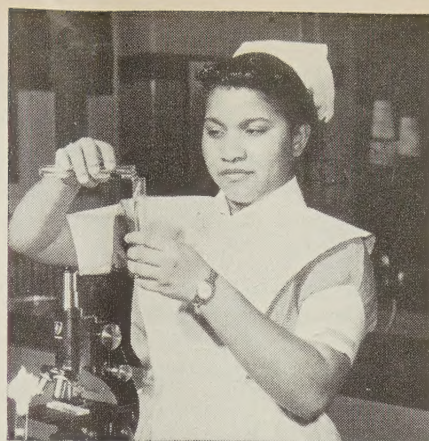
World-renowned Albert Schweitzer saw in human suffering the incentive to become a doctor. "As long ago as in my student days," he has said, "it struck me as incomprehensible that I should be allowed to lead such a happy life, while I saw so many people around me wrestling with care and suffering. Then, one morning in 1898, there came to me the thought that I must not accept this happiness as a matter of course, but must give myself from that time forward to the direct service of humanity.

"Many a time already I have tried to settle what meaning lay hidden for me in the saying of Jesus, 'Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.' Now the answer was found. In addition to the outward, I now have the inward happiness."

"Verily, I say unto you, he shall in no wise lose his reward!"

Jesus Himself could speak from personal experience, as the writer to the Hebrews points out: "Who for the joy that was set before Him endured the cross, despising the shame, and is set down on the right hand of the throne of God" (Heb. 12:2). The knowledge that through His suffering and death on the cross all sinners would be redeemed filled Him with such joy that the sacrifice, shame, and pain involved were unspeakably worthwhile.

Eternal life, of course, is never a reward for work. There is, however, a reward in our temporal life. It is expressed in a plaque over the door of the operating room of a hospital in



Philadelphia: "Each pure and gentle deed of mercy brings an honest recompense, and from it looms that sovereign knowledge of thy duty done, a joy beyond all the dignities of the earth."

Today many people are looking for material and secular rewards only: higher wages, better cars, larger homes, higher places on the social register. Granted that such achievements bring with them many satisfactions. By themselves, however, they are inadequate, because they are too self-centered; not enough concerned about the thirsty, the hungry, the forsaken, the sick.

Work becomes deeply gratifying when it glorifies God by bringing to the lives of others the kind of refreshment — physical, emotional, and especially spiritual — symbolized in a cup of cold water for thirsty ones.

WITNESS COMMENT

Why?

"Why did my child have to die in the glow of youth? Why the early death of so young a person?" Such questions are often heard at times of bereavement.

Although we mourn when the aged die, their passing is softened by the realization that they have lived their life and finished their work. Not so, it seems, when the young are snatched from the earthly scene. A six-year-old, the pride and joy of parents and relatives, a young man in his prime, on the eve of a promising career, a mother whose family sorely needs her, a youthful pastor whose ministry has been signally blessed — the deaths of such often occasion the question why. Why must the young die?

Nothing is more inevitable in this life than death. Death spares no one. And nothing is more uncertain than the hour of departure. Says the Old Testament Preacher (Ecclesiastes 9:12): "Man knoweth not his time. As the fishes that are taken in an evil net and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them."

But for the Christian, death is not an evil time. His span of life is determined by the Lord of life. Lamenting the brevity and uncertainty of human existence, the patient sufferer of old says: Man's "days are determined, the number of his months are with Thee. Thou hast appointed his bounds that he cannot pass" (Job 14:5). And the psalmist David echoes these statements: "My times are in Thy hand." (Psalm 31:15)

Christians make these words their own, since they are the words of their Lord. They know that the Giver of life is also the Taker of life, that He has allotted to their loved ones their life span. They will not murmur, will not persistently hurl a reproachful "Why?" into the face of their merciful Creator, but accept with Christian submission what He decrees.

They also know and will never forget that their Savior, who has conquered the tyrant death, has called the believer's death only a passing into life eternal. He has promised His followers a permanent dwelling place in His (and their) Father's home. There the "whys" of early deaths, the baffling questions that perplex even Christians, will be satisfactorily answered.

"Incredible Climax"

Immanuel Lutheran School of Bristol, Conn., one of the smallest elementary schools in that city, posted an "amazing record" by providing either the valedictorian or the salutatorian of six consecutive graduating classes at Bristol High School, according to a recent editorial in the *Bristol Press*.

An "almost incredible climax to this unique record," the editorial states, came with the announcement that "both the valedictorian, Miss Judith Unterspan, and the

salutatorian, Miss Suzanne Roloff, of the class of 1959 at Bristol High are alumnae of Immanuel Lutheran."

The fact that two graduates from the same school finished one-two in their high school graduating class is a tribute to Herbert L. Kern, "beloved principal at Immanuel Lutheran for nearly half a century prior to his retirement in June," notes the *Press*.

All these valedictorians and salutatorians, it continues, "are Kern products, and they carry the Kern trademark, which emphasizes not only scholarly diligence but also personal integrity and religious and civic devotion. The achievements of these brilliant young peoples over the past seven years constitute a most remarkable tribute to a most remarkable man.

"Our sincere congratulations to the Misses Unterspan and Roloff for their outstanding accomplishments at Bristol High and also our thanks for furnishing this community with another reminder of the debt of gratitude it owes to Herbert L. Kern."

Church bodies and congregations and churchmen who question the value of the Christian elementary school or the impact of the Christian day school teacher on his pupils will find little comfort in this unsolicited testimonial by the daily press.

Scholarly diligence . . . personal integrity . . . religious and civic devotion — are not these real incentives for striving to meet Synod's goal of fifty per cent of its children enrolled in Christian day schools by 1972?

God So Loved the Jew?

If we consider that it was the Jews through whom God originally brought the message of salvation to us, then certainly we ought to feel the more obliged to bring that message of salvation back to them.

Of the eleven million Jews in the world today, five million live in the United States. If we are to reach out to save these people, we need to have a fervent love not only for the Lord Jesus but also for the Jew himself. Our love should move us to admit him to our friendship. Only when we have shown him that we are his friends, will he listen to our story of the peace that we have found and that he can find in Christ.

The urgency of this appeal ought to be the more obvious in view of our neglect of the Jew in the past. We looked upon him as an archfoe of Christianity, as one on whom the curse of God rested, even as one who could not believe because of the hardness of his heart. But has God really condemned the Jew? Indeed not! God would have all Jews to be saved! God wants all Jews to be one with us in Christ Jesus! God wants us to go out and make disciples of all Jews!

How many Jews are living in the area covered by your church, in the vicinity of your home, or even just over the fence in your own back yard? Befriend them, share the peace of Christ with them, so that they may become friends of Jesus!



Quinta Oelschlaeger

U. S. Teacher's Memory "Ever Green" in Africa



When Rev. and Mrs. A. R. Eduard Oelschlaeger of West Point, Nebr., early this century called their fifth child Quinta Theodora ("fifth gift of God"), they also chose the name of Edet Bassey Ituen's first child, Quinta E. Ituen, born May 19, 1959, at the Ituk Mbang Maternity Home, Obot Idim, Nigeria, West Africa.

Edet was a houseboy in the mission station at Nung Udoo, Uyo, Nigeria, when Miss Oelschlaeger taught in the girls' school there from 1946 to 1949. She "sponsored" him through Lutheran Normal School, Ibakachi, and he is now principal of the 600-pupil Saint Peter's School in the same station.

"We have decided to name our child Quinta after you," Edet wrote his sponsor in June, "because I feel that what-

ever I have achieved in life and hope to achieve in the future is owed primarily to you. . . . The sight of this child will keep your memory ever green in Africa. . . . Little do you know how much you mean to me in my life."

Quinta Theodora's mother died at an early age, leaving ten children, the youngest only 18 months old. Pastor Oelschlaeger raised the family and imbued the youngsters with a love for souls.

Trained for a teaching ministry at Nebraska State Teachers College, Wayne, and Concordia Teachers College, Seward, Quinta has also taught in Lutheran schools at Richmond, Va.; Beemer, Nebr.; Long Beach, Calif.; Lovell, Wyo.; Wilton Junction, Iowa; Louisville, Ky., and Elkhart, Ind.

Recently Good Shepherd Church of Inglewood, Calif., where she has taught since 1954, commemorated the 35th anniversary of her service to the church.

"Miss Oelschlaeger's interest in children is not limited to the classroom," writes Mrs. Leonard Kalthoff, who reported the anniversary observance. "She regularly visits each child in his or her home. She also makes plans to take each child in her class to dinner and a concert during the school term."

"Some of her other interests include membership in the Good Shepherd Lutheran Home of the West Auxiliary and the Lutheran Welfare Association."

"As a mother," added Mrs. Kalthoff, "I must say that when my son graduated from Miss Oelschlaeger's room his faith was firm and sure."

Continue in His Word

Last year the first volume of the second half-billion copies of the Bible published by the American Bible Society was given to President Eisenhower. "It took us 141 years to distribute the first half-billion copies," said the Bible Society secretary. "We expect to issue the second half-billion within 25 years at the rate of 20 million a year, which is the present rate of increase in the world population." "I hope you can," replied the President.

It is a marvelous thing that a half-billion copies of Scripture should be distributed in so many different languages. It is even more important that the Word of God should be read and studied, believed and obeyed by those who have the Word. God still calls to us, "O earth, earth, earth, *hear* the Word of the Lord" (Jeremiah 22:29). In at least 35 different places in the Bible He appeals, "Hear the Word of the Lord."

The sixteenth annual observance of Lutheran Education Week is Sept. 27 to Oct. 3. This week provides an annual occasion for our congregations to give emphasis, publicity, and promotion to the reading and study of God's Word.

Congregations are focusing attention

on four basic questions during Lutheran Education Week:

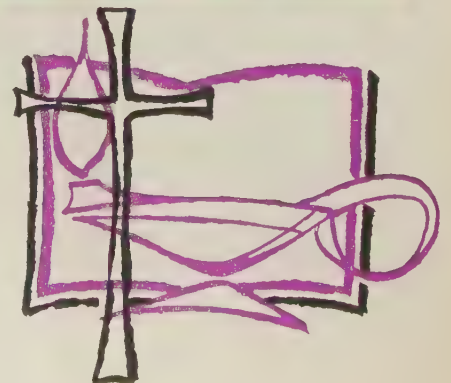
1. How can the congregation help its members make more use of the Bible in their homes as a source of supply for the Christian life?

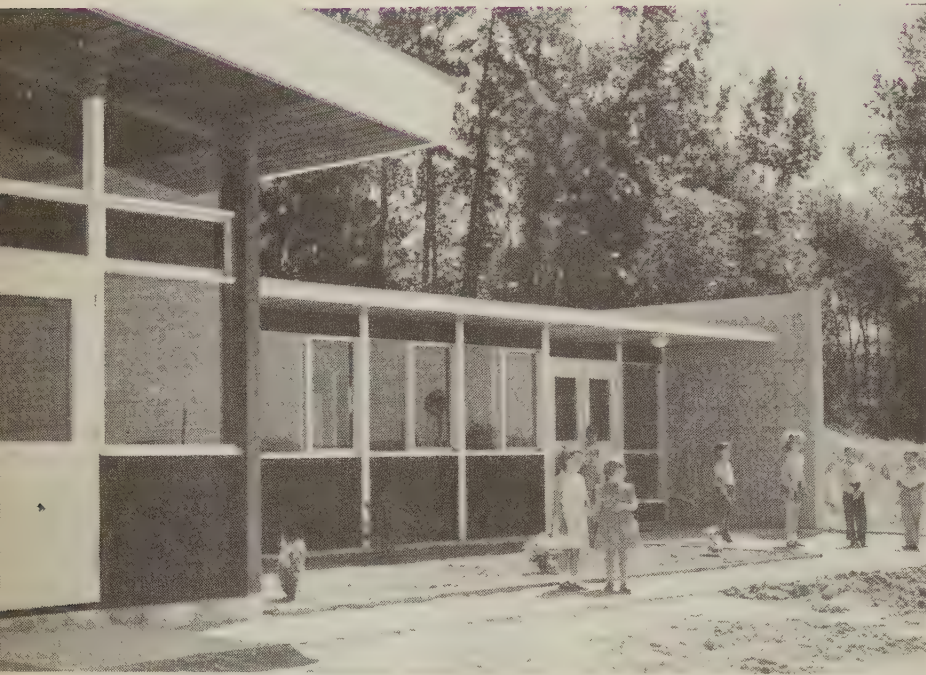
2. How can the congregation encourage a longing and desire for the use of the Bible in members young and old?

3. How can the pastor and the teacher help children, youth, and adults continue in Christ's Word for the purpose of growing in faith in Christ, growing in understanding of His Word, and growing in application of His Word to their lives?

4. How can the pastor, the teachers, the Sunday school superintendent, and the board of Christian education use Lutheran Education Week to inform, inspire, and challenge the congregation to greater activity in Christian education?

Every congregation will benefit by participating in one or more ways of observing Lutheran Education Week as suggested by the Board of Parish Education.





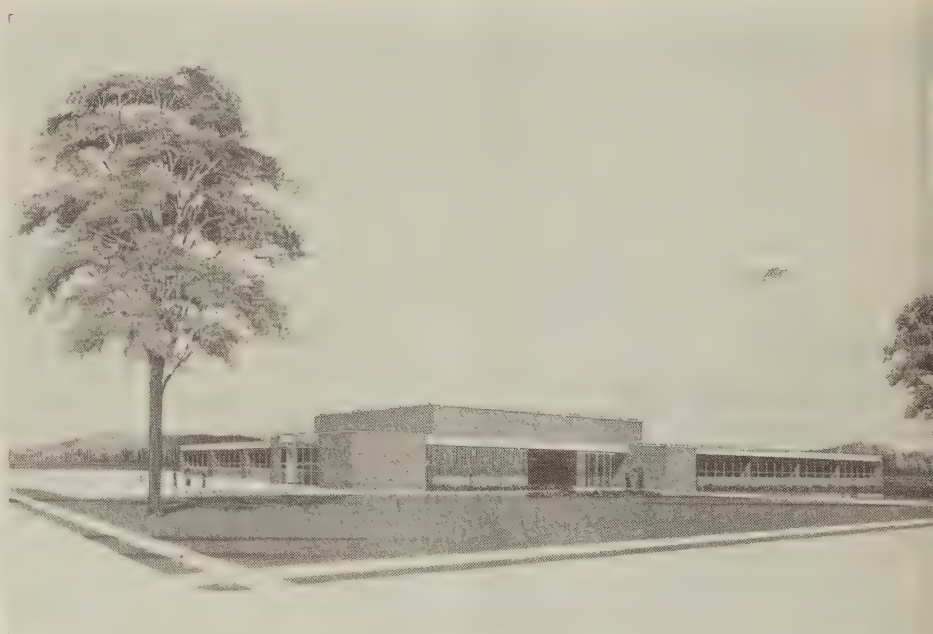
Zion Lutheran School, Cloverdale, B. C., Canada, one of the new schools opened in September 1959. About 30 pupils are enrolled in Grades 1 to 4.

INTERPARISH CO-OPERATION

Of our 1,267 North American schools, 33 are interparish schools. The other 1,234 are parochial schools, that is, they are maintained by single congregations. However, in many cases neighboring congregations also send children to these schools and pay the cost of their education.

The 33 interparish schools are maintained jointly by two or more congregations each.

Interparish schools develop where neighboring congregations believe that they can offer their children a better Christian elementary school education co-operatively than individually. The interest in interparish schools is growing. For example, the congregations in Decatur, Ill., and Edmonton, Alberta, Can., are planning to open interparish schools in 1960.



Concordia Lutheran School, Peoria, Ill. Trinity, Redeemer, and Mount Calvary congregations consolidated their three schools and opened in this new 10-room building in September 1959.

SCHOOL GROWTH

Lutheran elementary schools have in recent years grown in enrollment by about 6,000 pupils per year. This rate of growth is expected to continue in the 1959—60 school year. The 1959 fall enrollment for North and South America will likely exceed 150,000. North America alone will have an enrollment of between 143,000 and 144,000.

The number of schools in North America was 1,267 in 1958. The total number of schools, including South America, was 1,418.

About one third of the school-age children in The Lutheran Church — Missouri Synod attend Lutheran elementary schools. Synod's goal is 50 per cent of our own children in Lutheran schools by 1972.

SCHOOL STORY

TEACHERS

Nearly 5,000 teachers teach in Lutheran elementary schools in North America. The Board of Assignment places about 500 new teachers each year.

Synod's two teachers colleges, one at River Forest, Ill., the other at Seward, Nebr., and all the junior colleges participate in training teachers. Yet they cannot train enough of them, and therefore many congregations must each year secure teachers from other sources — from the ranks of former teachers, from other Lutheran colleges, and from secular colleges and universities.

Synod at its 1959 San Francisco convention raised the minimum requirement for placement of its women teachers to four years of college, the same as for its men teachers. This requirement will apply to all women students who enter our colleges in 1962 or thereafter.



A small number of the 488 teachers supplied by our colleges in 1959. These young men and young women are part of the River Forest graduating class.

THE TEACHER IN OTHER PARISH WORK

Most Lutheran teachers are more than schoolteachers. They participate in general parish work as time and ability permit.

Many teachers serve as organists and choir directors. Some serve in the congregation's youth program. Others are in charge of athletics or the physical education program. Hundreds teach Sunday school classes or Bible classes or serve as superintendents of these educational agencies. Women teachers can perform some of the duties which are sometimes performed by full-time parish workers.

Pastors and boards of education usually consult with the teachers to arrange for each teacher suitable responsibilities outside of school and to keep these added responsibilities within reason, so that the teacher will have time for his primary work.



Teacher Dennis W. Lindeman, directing the junior choir of Immanuel Lutheran Church, Twin Falls, Idaho. Mr. Lindeman is a 1956 Seward graduate.



In this and in 5,000 other classrooms Lutheran elementary schools provide a complete and unified Christian education 180 days a year. The picture shows Herman L. Glaess teaching a fifth-grade class in St. Peter Lutheran School, East Detroit, Mich.

WHY LUTHERAN SCHOOLS?

Why do Lutheran congregations spend enormous efforts and millions of dollars each year to maintain their schools?

— Because they believe they must show the same concern for the spiritual welfare of children that God shows. In Deuteronomy 6:4-9 God tells the congregation and the parents of Israel that they should teach their children so diligently that wherever they are and whatever they do, they will follow God and His Word.

— Because the congregations believe God's promises. God says in Proverbs 22:6: "Train up a child in the way

he should go, and when he is old, *he will not depart from it.*" He says in Isaiah 54:13: "All thy children shall be taught of the Lord, and *great shall be the peace of thy children.*"

— Because the public school and Sunday school combination cannot give our children the daily and thorough Christian education and training which God demands.

— Because God's commands and promises move Christians to make sacrifices for their children's Christian schooling.

TEXTBOOKS

The Board of Parish Education directs the preparation and publication of textbooks. All textbooks and workbooks in religion are produced by our own Synod. These include catechisms, Bible histories, units in religion, and workbooks. This board also directs the preparation of courses of study and curricular guides, church-history textbooks, music books and songbooks, and other materials.

But there are not enough Lutheran elementary schools to make a complete publication program possible. An annual "Catalog of Instructional Materials for Lutheran Elementary Schools" provides guidance to teachers and boards of education in selecting textbooks. Teachers carefully guide study from secular texts to present all subject matter from a Christian viewpoint.



Some of the school textbooks produced by the Board of Parish Education and printed by Concordia Publishing House.



Rev. Lorenz F. Weber (right), pastor of Peace Lutheran Church, Saginaw, Mich., advising Richard Sturm, a high school senior, and his parents as to the opportunities for service in church vocations.

TEACHER RECRUITMENT

Many congregations have enjoyed the blessings of a Lutheran school for years and have had the services of consecrated Christian teachers for their children. They have also prayed for laborers in God's kingdom. But they have never furnished any students for Synod's colleges.

It is a simple fact of Christian life and stewardship that blessings should stimulate a grateful response. The services of faithful pastors and teachers should induce qualified young people to say, "Here am I; send me," Isaiah 6:8.

It should induce parents of qualified young people to encourage their children to enter the church vocations. Pastors and teachers are able to give interested parents and youth valuable counsel.

The 1959 San Francisco convention of Synod suggested that congregations make an official board, perhaps the board of education, responsible for recruitment of young men and young women for church vocations.



Parents in counseling session with Alfred R. Manske, principal, Bethlehem Lutheran School, Fort Wayne, Ind. Bethlehem with its enrollment of about 700 is the largest elementary school of the Missouri Synod in America.

HOME CO-OPERATION

The school is not a self-contained institution. It needs the support not only of the congregation as such but also of the parents who enroll their children. The purpose of the school is to provide a unified Christian education in support of, and in co-operation with, the Christian home. A Christian education in which the Christian home and the Christian school work hand in hand is education at its best.

In 1958, 1,081 congregations held parent meetings in an effort to strengthen home-school relationships. About 600 parent groups are affiliated with the National Lutheran Parent-Teacher League, which advocates and supports parent-teacher co-operation.

But the most important co-operation between school and home is in singleness of purpose and in individual counseling between teachers and parents.

THE Prophets

We Shall Live!

Hosea 6:2: "After two days will He revive us; in the third day He will raise us up, and we shall live in His sight."

Three verbs sound the keynote of this message of the prophet: He will revive! He will raise up! We shall live! All three suggest the resurrection idea.

Three prepositional phrases are added to complete this glorious picture: After two days! In the third day! In His sight! The phrases indicate that the raising to life will come soon, that it will bring men into the presence of God.

But can these words from the eighth century before Christ really refer to the resurrection? Some scholars think that they cannot. The prophet, it is argued, is using figurative language to describe the revival of nature after a long period of drought. Or he has in mind the repentance and restoration of the Israelite nation after a time of humiliation and defeat.

Be that as it may, we have it on the word of at least two competent Old Testament authorities that "this verse contains the germ of the idea of a resurrection." And need we expect more in this great period of preparation than the germs and seeds of the great truths unfolded in the New Testament?

Long before Hosea's time the Lord had said in the Song of Moses, "I kill, and I make alive!" Joyful Hannah took up this same theme and said it was the Lord who kills and makes alive, who brings down to the grave and brings up again. Several psalmists expressed the confidence that God would redeem them from death and afterward receive them to glory. Job had the fleeting but real vision of a living Redeemer whom he would finally see with his own eyes.

Long after Hosea's time our Lord Himself rose from the dead on "the third day according to the Scriptures." Thus He destroyed death forever! Thus His resurrection became the triumphant theme of the Christian Gospel! Thus His rising from the dead became the prelude to our resurrection.

In the calendar of eternity it will be only two or three days and the Lord will raise us up. In the twinkling of an eye the last trumpet will sound, and we will be revived. Would that we were there!

ALFRED VON ROHR SAUER

OUR LUTHERAN WORSHIP

The Preface

The part of the Service in which Holy Communion is administered is called The Office of Holy Communion. This may begin with a hymn, which is followed by the Preface, a liturgical "foreword" used already by the Ancient Church, the oldest and least-changed part of the Liturgy. Luther D. Reed says in his *The Lutheran Liturgy* (p. 308) that the Preface is "simple, strong, majestic; the form of great dignity, beauty, and power."

Its Versicles

Because of its importance the Preface is introduced by three versicles and their responses (*L. H.*, pp. 24, 25). These characterize the very nature of the entire Office of Holy Communion and set forth why also we Lutherans often refer to Holy Communion as a Eucharist, a giving of thanks.

The first versicle, the Salutation, is the same as that which began the Office of the Word. Now it indicates that God must be with us and enter our hearts before we can come worthily to His blessed Sacrament. The response expresses the wish that God be with the administering pastor and control and guide especially his spirit that he may realize that in, with, and under the bread and wine the communicants receive the very body and blood of the Lord Jesus. Together with these gifts he, as a servant of Christ and of His Church, gives the communicants not only full forgiveness of their sins but also life and salvation.

The Sursum Corda

In the *Sursum Corda* the pastor invites the worshipers to "lift up your hearts," and they reply, "We lift them up unto the Lord."

Truly eucharistic, the *Sursum Corda* invites us to forget our troubles and woes as we approach the Lord's Table. We are to think of nothing earthly but are to arise, come into the very presence of God, and there enjoy the closest communion possible with our Savior. We are to remember that we are attending a feast, a banquet, which gives us a foretaste of the joys of eternal life.

The Giving of Thanks

While in the two foregoing versicles the minister used "you" and "your," in the third he uses "us": "Let us give thanks unto the Lord, our God." He joins the ranks of his people to celebrate the Eucharist and to give thanks with them; he is not only an administrator but also a communicant.

His people join him in the belief: "It is meet and right so to do." To this day all English versions of the Liturgy use "meet" instead of "fitting" or "proper," though the word is otherwise obsolete.

The Preface Itself

The Preface itself is a "table prayer" and is offered in imitation of our Lord's giving of thanks when He instituted His Holy Supper (Luke 22:19). The Church has always said grace and given thanks before partaking of this Sacrament.

The Preface consists of two parts: the Common Preface and the Proper Preface, the latter constituting the center portion. Great emphasis is given in the Common Preface to the giving of thanks; we are even exhorted to join with all the hosts of heaven to laud, magnify, and praise God in the Sanctus, which follows it.

The proper prefaces, nine of which are given in *The Lutheran Hymnal* (p. 25), relate Holy Communion to the various seasons of the church year. Each is a special thanksgiving addressed to God the Father for the blessing of redemption in Christ, which is emphasized in that season. By thus varying with the season the Proper Preface brings the Office of Holy Communion into close connection with the Service of the Day and makes each element of our Lord's redemptive work the reason for eucharistic prayer.

The Proper Preface for Christmas is a good case in point: "For in the mystery of the Word made flesh Thou hast given us a new revelation of Thy glory that, seeing Thee in the person of Thy Son, we may be drawn to the love of those things which are not seen."

WALTER E. BUSZIN

THE LUTHERAN WITNESS

What's the ANSWER?

• *Lord's Supper — memorial meal?*

• *Grace — meaning in Bible?*

• *Brides — required to pledge obedience?*

? **Question:** Where does the Bible specifically state that we are to receive the Lord's Supper for the forgiveness of our sins? Should we not rather regard this sacrament as a memorial of Christ's death, by which we receive assurance of our pardon?

Answer: The Lord's Supper was intended to bring us both pardon and assurance. It is true that in the words of institution Christ did not in so many words invite us to receive Communion for the forgiveness of our sins. He worded His invitation: "Take, eat, this is My body, which is given for you. Take, drink ye all of it, this cup is the new testament in My blood, which is shed for you for the remission of sins," thus asserting that His blood was being shed for the remission of sins.

There can be no doubt that in the Holy Supper our Savior offers the forgiveness of sins. This sacrament is a form of the Gospel, that is, the good news from heaven that God is reconciled to the world through His Son Jesus Christ. The Gospel and forgiveness cannot be separated (Luke 24: 46-48; Acts 10:43). Wherever the Gospel is proclaimed, our merciful Father in heaven offers forgiveness to all who hear, repent, and accept His offer. Since the Lord's Supper is Gospel, it likewise offers, conveys, and seals to the believing recipient forgiveness, life, and salvation.

Moreover, Jesus calls His blood "My blood of the new testament" (Matt. 26: 28; Mark 14:24). He also says: "This cup is the new testament in My blood" (Luke 22:20; 1 Cor. 11:25). A testament is a covenant, an agreement or promise. The covenant or testament in His blood is the remission of sins, as God foretold by His ancient prophet: "I will make a new covenant with the

house of Israel. . . . This shall be the covenant. . . . I will forgive their iniquity, and I will remember their sins no more." (Jer. 31:31-34; see Heb. 8:8-12; 10:16, 17)

To be sure, Holy Communion is a memorial meal by the observance of which we show and remember Christ's death and the shedding of His blood (1 Cor. 11:26). By communing together at the same altar we also give evidence of the oneness of our faith (1 Cor. 10:17). But primarily it is a sacrament, a divinely ordained means of grace, in which our Savior offers and imparts remission of sins, which He makes doubly sure by giving us, with the bread and wine, the selfsame body and blood with which He procured our pardon. Hence, we rightly say that the Holy Supper is a conveyer of pardon as well as of assurance.

? **Question:** What is the true meaning of the word "grace" in the Bible?

Answer: There is quite a variety of meanings of this word in Holy Scripture, to which we cannot do justice in the limited space of this column. Restricting our remarks only to the chief term, *charis*, we find that at times it means "graciousness" or "attractiveness" (Luke 4:22; Col. 4:6), at other times "acceptance" or the "enjoyment of respect" (Luke 2:52; Acts 2:47), or a "favor that one person shows to another" (Acts 24:27; 25:9). Occasionally it also denotes some special effect produced by divine grace in a regenerated heart (2 Cor. 8:1; 9:14) as well as thanks and gratitude. (Luke 17:9; 2 Tim. 1:3)

The primary meaning of the term *grace* in the Bible is God's unmerited favor and good will toward the world for the sake of His Son Jesus Christ,

because of whose perfect obedience to divine Law (Phil. 2:8; Gal. 4:4, 5) and all-atoning death upon the cross (Rom. 5:8, 10) the entire world was reconciled to God and justified freely by Him (Rom. 3:24, 25), full forgiveness being granted to all who repent and believe the Gospel. (Mark 1:15; Rom. 3:28; Eph. 2:8, 9)

The term *grace* excludes any and all merit or worthiness on the part of a sinner in obtaining forgiveness (Rom. 11:6). If we receive forgiveness by grace, we cannot earn it; if we earn it, we do not receive it by grace. The two terms are mutually exclusive. There is no middle ground, no meritorious co-operation between the sinner and God in acquiring forgiveness. "Christ Jesus is made unto us of God wisdom, and righteousness, and sanctification, and redemption, that, according as it is written: 'He that glorieth, let him glory in the Lord.'" (1 Cor. 1:30, 31)

? **Question:** Is it necessary to require brides at the time of their wedding to give the pledge of obedience to their husbands, or could the "obey" be omitted from our ritual?

Answer: Since the Bible does not prescribe a marriage ceremony, much less a ritual or the use of a ritual, the entire matter is left to the discretion of the church.

The absence of a specific divine directive does not, however, absolve wives from the duty of obeying their husbands. The Holy Scriptures could hardly speak plainer on this point than they do in 1 Cor. 11:3; Eph. 5:22-24; Col. 3:18; 1 Peter 3:1. These statements are the Word of the Lord, which cannot be disputed.

In view of these facts, a Christian bride will not object to the use of the promise of obedience in the marriage ritual. For whether she makes this promise on her wedding day or not, the obligation itself stands as long as the marriage itself endures.

Needless to say, these directives of the Lord do not make husbands unrestricted overlords or justify a willful, selfish, autocratic rule in the home. Husbands are to love their wives as Christ loved the Church (Eph. 5:25), as their own bodies (v. 28), as themselves (v. 33); not be bitter against them (Col. 3:19); dwell with them according to knowledge, honor them as weaker vessels and joint heirs of God's grace (1 Peter 3:7). Where the love of Christ abides in hearts and homes, this issue presents no problem. For love all things are easy.

O. E. SOHN



Ephphatha Conference at Detroit Lutheran School for the Deaf

DEAF MISSION SOCIETY TO EXPLORE POSSIBILITIES OF WORK IN ORIENT

An extended survey of the Orient, especially Japan, to determine the possibilities of mission work among the deaf there, was authorized by the Lutheran Deaf Mission Society at a special meeting in connection with the annual Ephphatha Conference of missionaries to the deaf, held at the Lutheran School for the Deaf, Detroit, Mich., July 28—31.

Making the survey trip will be Rev. William F. Reinking of St. Louis, Executive Secretary of Synod's Board for Missions to the Deaf.

Organized with the aim of bringing the Gospel to the deaf of foreign lands, the society had its beginnings in the mid-1940s in St. Matthew's Church for the Deaf, Brooklyn, N. Y. Members have contributed nearly \$4,000 to the society's foreign mission fund in appreciation of the blessing of a church program designed to fit their special needs. The \$2,000 survey appropriation was made by the society's pastoral representatives.

Action on the survey resulted from discussion at the Ephphatha Conference of a five-phase program proposed by Lutheran Friends of the Deaf, sponsoring organization of the Lutheran School for the Deaf, Mill Neck, L. I., N. Y., the second such school in the Missouri Synod.

The program, dovetailing with the long-range planning of Synod's Board for Missions to the Deaf and the Board for World Missions, would provide for:

More specialized and intensive training for seminarians interested in the ministry to the deaf;

Annual summer seminars to enable present workers in the deaf ministry to further develop their skills;

A training program for young men and women interested in becoming teachers at schools for deaf;

Development of religious teaching materials and literature designed to

meet the vocabulary limitations of the deaf; and

Surveys of new fields for mission work among the deaf, especially in foreign lands.

Forty full-time workers serve deaf congregations and preaching stations in 275 cities in the U. S. and Canada.

Each year these missionaries meet with the Board for Missions to the Deaf to discuss their problems and opportunities and to develop skills and media to reach the minds and hearts of their people.

Cited in the opening conference service for their many years of labor in deaf missions were Rev. N. Paul Uhlig, em., Overland, Mo., 50 years; Rev. Otto C. Schroeder, Chicago, 50; and Rev. John A. Beyer, Seattle, Wash., 45.

U. S. Church Membership At All-Time High

A record-breaking increase in 1958 has brought church membership in the U. S. to 109,557,741, an all-time high, also percentage-wise, with 63 per cent of the country's estimated population of 173,374,000 now counted as members of some religious body.

Of the grand total, 61,504,669 are Protestants, 39,509,508 Roman Catholics, 5,500,000 Jews, and 2,545,318 Eastern Orthodox.

Statistics are from the 1960 *Yearbook of American Churches*, published by the National Council of Churches. They are based on official reports of 251 of 260 church bodies listed.

Other 1958 statistics in the directory include nearly 309,500 places of worship and 236,272 clergymen in charge of local churches and synagogues; a per capita contribution for all causes of \$63.27 (reports from only 41 church bodies represented); and new construction of \$863 million, about \$5 million below the record 1957 figure.

Discuss "Joyful Living" At New Guinea Retreat

"Joyful Living" was the theme of a July retreat which brought together the missionaries' wives and women workers of the New Guinea mission.

Held in the Amapyaka school for children of the missionary staff, the two-day retreat offered a program organized and conducted by the women themselves. Each of the 21 workers had active and leading parts.

Included in the program were a study of the Epistle to the Philippians; a review of D. J. Fleming's *Living as Comrades*, which encourages mission workers to identify themselves as closely as possible with the people they are trying to bring to Christ; a paper on learning to speak the local native language; a panel on the mission activity of missionaries' wives while they are at the same time caring for their own homes and children; and a discussion of the "Joyful Living" theme as related to the women of the staff.

Games, hymn singing, and devotions ended each day's activities. To simplify meal service, staff members brought meat pies, casseroles, and baked goods.

Members of the retreat committee were Hildegard Fehrmann, Jeanelle Hintze, and Elinor Burce.

Retires After 36 Years At Publishing House

Many of the 575 men and women employed by Concordia Publishing House have been with the firm "for extended periods," states its report to the San Francisco convention, and they "have frequently demonstrated extreme loyalty to their church."

These statements aptly characterize Miss Julia Koenig, who retired Aug. 31 after serving as secretary to the general manager since 1923. Before that she worked on the synodical Ways and Means Committee, which collected funds to build the St. Louis seminary.

Working with Dr. Edmund Seuel and Dr. O. A. Dorn, who became general manager in 1941, she helped develop *Portals of Prayer*, now printed in more than a million copies. During her 36 years with CPH she processed thousands of manuscripts, channeled galleys and page proofs to authors and censors, and corresponded with fellow Lutherans in many nations.

Fellow employees on Aug. 10 surprised her with gifts and a generous purse. This month she sails for Europe with her niece, Mrs. Harriet Koenig Meyer, who won a Fulbright scholarship to study voice.

DOLLARS

(Continued from page 7)

pointed out, are "100-per-centers," who each month remit one twelfth of their annual commitment. Another dozen are in the 80—90% category. Most of the others have made notable strides.

To boost soaring hopes that this year's \$16,500,000 budget would be met or exceeded, a follow-through program was mapped for a strong finish in '59. The program calls for (1) District Fiscal Conferences which will involve more and more laymen; (2) Circuit Counselors' information and training meetings; (3) "Circuit Sunday" supper meetings, with congregational officers forming a Circuit Leaders' Conference; (4) special October voters' meetings featuring the synodical convention film-strip and inspiring to definite congregational action in making and fulfilling an adequate commitment for 1959.

The 1960 stewardship push will accent more efficient teamwork between the "staff" and "line" of the synodical organization. If this results in our helping one another to carry through the San Francisco resolutions that every congregation

- * have a qualified stewardship committee working an effective stewardship program
- * conduct annually an effective every-member visit
- * conduct a "school" of mission education and information twice yearly
- * make a definite and adequate commitment for Synod and District each year and remit regularly one twelfth of that commitment each month

then the 1959 fiscal conference — \$19,772,887 and all — will have made synodical history.

A National Benediction

(Dedicated to God and Country)

Lord, bless our country's President,
Our Halls of Congress, too;
The people on our continent,
The good we try to do.
Lord, keep us in Your loving care,
Unharm'd by night and day,
On land and sea and in the air,
At home and far away.

Lord, make Your gracious face to shine
Upon a troubled world
That needs a spark of light divine
To keep our faith unfurled;
Lord, lift Your holy countenance
Upon the ways of men,
Who look to You for sustenance,
And grant us peace. Amen.

(Copyright 1956)

HENRY J. VON SCHLICHTEN

Port Washington, N. Y.

Books

This Is My Body. Luther's Contention for the Real Presence in the Sacrament of the Altar. By Hermann Sasse. Augsburg Publishing House, Minneapolis, Minn. 420 pages. \$7.00.

This book is neither a book of the month nor a book of the year. It is a book destined to become the book of the years. Why? 1. Because it is the crowning achievement of a distinguished Lutheran scholar who has devoted decades of his life to a Biblical and historical investigation of the doctrine of the Lord's Supper; 2. because of the book's timeliness in view of current discussions regarding the Lord's Supper throughout Christendom; 3. because of the author's trenchant and persuasive style; 4. because the book points up the Lutheran faith as grounded in the Word and the sacraments in a way which ought to make every Lutheran grateful to God for the heritage of the Lutheran Reformation and determined to preserve that heritage.

PAUL M. BRETSCHER

Discoveries Made from Living My New Life. By Eugenia Price. Zondervan Publishing Co., Grand Rapids. 119 pages. \$2.00.

We cannot imagine anyone, Christian or non-Christian, who would not be benefited from reading this book. With refreshing honesty and intimacy the author sets forth the boundless vistas of the new life in Christ as compared with her former "enlightened paganism." She groups these 28 chapters under the headings of discoveries concerning discipleship, the reason for living, and wonder-filled things. Her words (p. 116) express the *leitmotif*: "I am His and He is mine! That is my theology. It is very simple, and I have discovered to my great and eternal joy that it works."

The chapters are short enough to be used for daily devotional purposes.

Making the Most of Your Best. By David A. MacLennan. Westminster Press, Philadelphia, 1958. 183 pages. \$3.00.

This collection of radio addresses should prove to be a helpful reader on the night table or living-room shelf. The items read well and have a sunny but not sentimental mood. More important: they underscore central Biblical purposes of the Christian religion and preach Christ as resource. This is a really fine book.

RICHARD R. CAEMMERER

Deaths

ARTHUR W. KLINCK, Jan. 19, 1900, Elmira, Ont., Can., to Aug. 9, 1959, Saint Louis, Mo.; son of George and Mary Devitt Klinck; graduated St. Louis seminary, 1924; parishes: North Platte, Lincoln, Nebr.; president, Concordia Teachers College, River Forest, 1939—53; professor at St. Louis seminary, 1954 until his death; associate editor, *Lutheran Education*, 1939 to 1953; associate editor, LUTHERAN WITNESS, 1956—59. Survivor: Flora Buettner Klinck. Funeral: Aug. 13, Maplewood, Mo.; interment, Our Redeemer Cemetery, Affton, Mo.

HENRY A. KOENIG, Nov. 12, 1877, Hanover, Germany, to Aug. 11, 1959, Seward, Nebr.; son of Christopher and Wilhelmine Ottmers Koenig; graduated Springfield seminary, 1906; honorary Litt. D., 1953; parishes: Williamsburg, 1906—13; Webster City, Iowa, 1913—23; professor of art and English at the Seward teachers college, 1923 to 1948, when he retired but continued on modified service until 1958. Through his efforts graduating classes and friends planted trees and shrubs on the Seward campus; he also gave the school the Henry A. Koenig Art Collection and hundreds of library books. Many of his poems were set to music and published by Hall and McCreary Co., Chicago. He served as archivist of the Southern Nebraska District and helped organize its Walther League. Mrs. Carl Bergman, a niece, survives. Funeral: Aug. 14, Seward; interment, Seward.



Dr. Koenig

HERMAN C. SIEGERT, Oct. 9, 1872, Dwight, Ill., to July 16, 1959, Defiance, Ohio; son of Herman E. and Magdalene Bornman Siegert; graduated Springfield seminary, 1895; parishes: Newdorp, Sask., Can.; Pipestone-Woodstock-Lake Wilson-Cazenow, Minn.; Thawville, Ill.; Amlin, Holgate, Ohio, 1912—43, when he retired. Survivors: son John; daughters Erna Barnes, Frieda Dietrich, Dorothy Lyle, Ruth Currin, Mary Roehrig. Funeral: July 19, Holgate; interment, St. John Cemetery.

RICHARD J. TORGLER, March 29, 1892, Luzerne, Iowa, to March 22, 1959, Saint Louis, Mo.; son of Fred and Mary Buch Torgler; graduated St. Louis seminary, 1916; parishes: Wood River, Alton, Ill.; Blairstown, Hinton, Clinton, Iowa; Saint Louis, 1940—59. Survivors: Etta Beck Torgler; sons Kenneth, Rev. Robert; daughters Mildred Schulte, Mariana Bird. Funeral: March 25, St. Louis; interment, St. Trinity Cemetery.

Notices

Ordinations and Installations

CANDIDATES

Ordained:

Bornmann, Carl L., in Christ, Washington, D. C., by Wm. F. Bruening, July 26.
Hakes, Joseph E., in Bethany, Buffalo, N. Y., by Albert W. Bahr, July 26.
Klenz, Howard R., in Nazareth, Milwaukee, Wis., by A. G. Hoffmann, July 26.
Marquardt, Martin J., in Zion, Canistota, S. Dak., by P. R. Albrecht, July 26.
Mueller, Ralph W., in St. John, Chester, Ill., by Eric Cash, July 19.
Nordmeyer, Donald, in St. John, Chester, Ill., by Eric Cash, July 19.
Theiss, Norman C., in St. Peter, San Leandro, Calif., by Herman C. Theiss, July 12.

Ordained and Installed:

Allmann, John, Salem, Navasota, Tex., by G. W. Obenhaus, Aug. 2.
Betke, Norman E., Grace, Fayette, Iowa, by Otto C. Schultz, July 19.
Biberdorf, Roy A., Immanuel, Eagle Bend, and St. Matthew, Clarissa, Minn., by Armin G. Mueller, July 19.
Bier, Louis, St. Paul, West Frankfort, Ill., by Pres. W. T. Janzow, Aug. 2.
Bingenheimer, Roy W., Christ, Wathena, Kans., by Pres. W. H. Meyer, July 19.
Bliese, Arthur E., St. Paul, Lacona, by G. A. Kregel, and St. John, Melcher, Iowa, by W. M. Royer, July 12.

Bunnett, Robert W., St. John, Lombard, Ill., by O. A. Groth, July 26.
 Coleman, David W., as missionary in Antioch and Clayton Valley, in Grace, Pittsburg, Calif., by O. R. Janke, July 26.
 Fischer, Kenneth L., Lutheran Mission of Disco, Utica, Mich., by Frederick E. Kipp, July 26.
 Freudenburg, Gerald, Trinity, Edinburg, Ill., by R. A. Haak, Aug. 2.
 Hoefkamp, Donald E., St. Paul, Delaware, Iowa, by Pres. W. D. Oetting, July 19.
 Hoyer, Martin O., St. John, Center Point, Iowa, by Gilbert F. Meseke, July 5.
 Jannusch, Merton L., as assoc. pastor, St. John, Cleveland, Ohio, by Walter J. Luecke, July 19.
 Janz, Marvin P., Jasper Place Lutheran, Edmonton, Alta., by Philip Janz, July 19.
 Kalbhen, Walter C., St. John, Sutherlin, Oreg., by Richard E. Baldwin, July 26.
 Kettner, Paul L., Messiah, Forest Park (Cincinnati), Ohio, by W. C. Birkner, July 12.
 Keyne, Michael A., Trinity, Newcastle, Wyo., by Pres. Frederick Niedner, July 19.
 Lang, Edward M., Jr., Zion, Shellsburg, Iowa, by B. W. Bruch, July 12.
 Levenhagen, Donald E., St. John, Almond, Wis., by Pres. Lloyd H. Goetz, July 26.
 Marquart, Kurt E., Trinity, Weatherford, Tex., by C. A. Gaertner, July 19.
 Marth, Walter D., Concordia, Cedar Rapids, Iowa, by J. E. Koch, July 19.
 Pierson, Marion F., Calvary, Deep River, and St. Martin, What Cheer, Iowa, by Edmund E. Weiss, June 28.
 Schalla, Ivan L., Redeemer, Montgomery, Alta., by E. B. Fox, July 19.
 Sohns, Wilbert J., St. Paul, Cambridge, Nebr., by G. A. Weinrich, July 19.
 Thurber, William, Trinity, Guttenberg, Iowa, by W. C. Stoll, June 21.
 Weber, Kenneth J., Faith, Crook, and Immanuel, Haxton, Colo., by Theo. Schauland, July 26.
 Zehnder, James P., as asst. pastor, Mount Calvary, Milwaukee, Wis., by E. A. Neitzel, June 21.

PASTORS

Installed:

Barkow, Roland R., Christ, St. Paul, and Redeemer, Orchard Lake, Minn., by M. T. Strohschein, July 26.
 Drachenberg, Herbert R., Silent Lutheran, Madison, Wis., by Martin G. Kosche, June 14.
 Drum, Gerard W., Trinity, Gowanstown, and St. John, Mount Forest, Ont., by M. F. Schiemann, July 19.
 Gabbert, Lambert G., St. Paul, Boone, Iowa, by W. E. Fischer, July 19.
 Haak, Rudolph A., as missionary in Springfield, in Trinity, Springfield, Ill., by Arthur E. Neitzel, July 26.
 Kerekes, Robert S., Ascension, Wichita, Kans., by L. H. Deffner, July 12.
 Knight, Vernon R., Zion, Binford, and Grace, Cooperstown, N. Dak., by E. J. Rutter, July 26.
 Meyer, Erwin E., St. Paul, Coldwater, and Our Savior, Union City, Mich., by H. M. Heidenreich, July 26.
 Moll, Oscar H., Trinidad Lutheran, San Antonio, Tex., by Eldon Mickan, Aug. 2.
 Schlie, Walter H., St. John, Hubbard, Iowa, by F. E. Schultz, May 3.
 Schmidt, Gerhardt K., as missionary in Kingsport, in Bethlehem, Johnson City, Tenn., by J. V. Kimpel, July 19.
 Speckhard, Thomas, Christ, Highland, and St. Peter, Muscoda, Wis., by John E. Pingel, July 26.
 Sporleder, Henry, Trinity, Raymond, and chaplain at Willmar, Minn., by Carl M. Steging, Aug. 2.
 Stellwagen, Robert, Markus, St. Louis, Mo., by George W. Wittmer, Aug. 2.
 Struckmann, Otto G., St. John, Angola, N. Y., by H. Earl Miller, July 26.
 Sylvester, Walter A., as missionary in Everett, in Immanuel, Everett, Wash., by R. H. Weiland, July 19.
 Theiss, Norman C., as asst. pastor, Trinity, Palo Alto, Calif., by Paul H. D. Lang, July 19.
 Trumpoldt, Paul, St. Luke, Paterson, N. J., by Paul Boester, July 26.

Commissioned:

Seltz, Eugene N., as missionary to Hong Kong, in Immanuel, Minneapolis, Minn., by Pres. Ernst H. Stahlke, July 19.

Installed:

TEACHERS

Balke, Cand. William H., St. Paul, Nokomis, Ill., by K. C. Weinrich, Aug. 2.
 Becker, Gerold, St. Paul (Sterling Twp.), Mt. Clemens, Mich., by F. E. Kipp, July 19.
 Buuck, Kenneth E., Zion, Auburn, Mich., by F. H. Reimann, July 19.

Callies, Bernhard J., Our Savior, Cupertino, Calif., by E. J. Fleischer, July 12.
 Collever, Cand. Dallas W., Zion, Fort Worth, Tex., by Wesley J. Kuhn, July 19.
 Fastenau, Leo, St. Paul, Cheney, Kans., by Walter Wehmeier, July 26.
 Franzen, Cand. Merlin H., St. Paul, Boone, Iowa, by W. E. Fischer, July 19.
 Geisler, Cand. David, Zion, Corvallis, Oreg., by A. W. Schelp, July 26.
 Grass, Paul J., Nazareth, Milwaukee, Wis., by A. G. Hoffmann, July 19.
 Kaelberer, Edward B., St. John (Mayfair), Chicago, Ill., by Henry Blanke, July 19.
 Koch, Clarence W., Markus, St. Louis, Mo., by Robert Stellwagen, Aug. 2.
 Lehenbauer, E. H., St. Paul, Strasburg, Ill., by A. J. Goldberger, Aug. 2.
 Luedtke, James W., Webster Gardens, Webster Groves (St. Louis), Mo., by Elmer E. Foelber, July 19.
 Neben, Wilbur C., Our Redeemer, North Platte, Nebr., by G. Daniel Schmidt, July 12.
 Scheck, Donald, St. Paul, Farmington, Mich., by W. F. Rutkowski, July 19.
 Weber, Leonard A., Zion, Auburn, Mich., by F. H. Reimann, July 19.
 Weerts, Edward, Gethsemane, St. Paul, Minn., by P. M. Krause, Aug. 2.
 Will, Cand. Dale, St. John, Alta, Iowa, by R. M. Lammers, July 26.
 Zoch, Cand. Theodore F., St. Paul, Port Arthur, Tex., by G. G. Press, July 19.

Official Notices

Because of the election of Rev. Arthur Nitz to the Fourth Vice-Presidency of The Lutheran Church—Missouri Synod, Rev. Frank A. Haedicke, First Vice-President, has become the President of the California and Nevada District; Rev. Paul Jacobs, First Vice-President; Rev. W. G. Polack, Second Vice-President.

Rev. Elmer F. Muhly, San Rafael, Calif., has been appointed Counselor for Circuit 6 (North Bay), to succeed Rev. Robert Menzel, who has accepted a call to Concordia College, Portland, Oreg. — FRANK A. HAEDICKE, President, California and Nevada District.

Rev. Victor Neeb, East Aurora, N. Y., has been appointed Counselor of the Buffalo "B" Circuit to succeed Rev. H. Earl Miller, who was elected a member of the Board for World Missions at the San Francisco convention. — G. M. KARKAU, President, Eastern District.

Rev. Theodore C. Moeller, Sr., of Indianapolis, Ind., has been appointed Circuit Counselor of the Indiana Circuit to succeed Rev. Emil C. F. Hartmann, who accepted a call into another circuit. — H. G. KLEINER, President, English District.

Rev. Paul Sparling, Glenwood, Iowa, has been appointed Circuit Counselor of the Southwest Circuit, to replace Rev. Siegfried H. Schroeder, who accepted a call into another District. — G. W. LOBECK, President, Iowa District West.

Rev. Jacob Esslinger, Fairfield, Ill., has been appointed Counselor of Circuit 10 to succeed Rev. F. F. Hahn, who accepted a call into another District.

All correspondence relating to the President of the Southern Illinois District of The Lutheran Church—Missouri Synod should be sent to Rev. Alfred Buls, Nashville, Ill. — W. T. JANZOW.

Call for Nominations

The Board of Control of Concordia College, St. Paul, Minn., with the approval of the Board for Higher Education, herewith invites all congregations and others entitled to do so to nominate candidates for the following professorships at our school: (1) *associate professor in humanities* and (2) *associate professor in music education*.

The candidates must have the necessary spiritual and academic qualifications for their respective fields. Each should have acquired a Master's degree. The associate professor in humanities is to work in the synodically created course in World Literature in Translation. He should be theologically trained. The associate professor in music education should be a man whose training has been specifically in music, and who is qualified to be the head of the department of music in our teacher-training program.

Send all nominations and pertinent information regarding candidates to the undersigned within thirty days of the publication of this notice. — REV. H. W. BRILL, Secretary of the Board of Control, 231 Fifth Ave., N., Hopkins, Minn.

Request for Colloquy

Richard Goetz, Pomona, Calif., has requested a colloquy as teacher in our synodical parochial school system. He has met the necessary requirements of on-campus study and, following the remaining stipulations for colloquy, will be eligible for call through assignment in the spring of 1960. — VICTOR L. BEHNKEN, President, Southern California District.

Calls Accepted

Prof. Wilfred Langefeld and Dr. Martin Kirch have accepted calls to Concordia Teachers College, Seward, as associate professors in history and education, respectively. — OSCAR WILK, Secretary, Board of Control.

Wanted

Used *Communion set* for mission congregation. Will pay transportation costs. — REV. R. O. MANTYNE, Missouri Lutheran Mission, 33 Willis Ave., Flin Flon, Man., Can.

Single persons, married couples, to be *house parents*. Write Bethesda Lutheran Home, Box 296, Watertown, Wis. — CLARENCE F. GOLISCH, Executive Director.

Electrified *reed* or *movable pipe organ* for mission parish. — BEREA LUTHERAN CHURCH, 1127 Putnam St., Alton, Ill.

Available

Pews (20, 11', 2, 10') for cost of transportation. Write ZION LUTHERAN CHURCH, c/o Walter Von Deylen, Ridgeville Center, Ohio.

Folding bench-style *pews*: 6, 5' long; 11, 8'; 2, 4'; available for cost of shipping. Call or write REV. WILFRED L. ZIEKERT, 317 S. McKinley Ave., Rensselaer, Ind. Phone: 493 M.

Communion rail and *kneelers*, excellent condition, available for transportation costs. Write REV. HERBERT H. NAGEL, 1773 Prospect Ave., Des Plaines, Ill.

Baptismal font, for cost of crating and transportation; needs repainting. — ST. JOHN'S LUTHERAN CHURCH, G. A. Kluck, R. 2, Lawton, Okla.

Pair of bronze *altar candelabra* (five-light), matching bronze *crucifix*, and set of U. S. and Christian *flags*, complete with poles and metal stands, for cost of transportation. — REV. ARMIN C. GOTTBERG, Concordia Lutheran Church, Box 86, Hoisington, Kans.

White *lectern* and *pulpit*, varnished *altar, crucifix*, and wooden folding *chairs*, for transportation costs. — FIRST LUTHERAN CHURCH, Fonda, Iowa.

Changes of Address

Pastors

Bohlmann, Herbert F., 524 S. Alma Ave., Kankakee, Ill.
 Brown, Edwin T., Messiah Lutheran Church, Nogalitos and Winnipeg, San Antonio 11, Tex.
 Elfert, Norman W., 5306 50th Ave., Box 1596, Camrose, Alta., Can.
 Ernst, Philip N., 835 Court St., Fulton, Mo.
 Freed, John H., 3765 Tom Lane Dr., Pensacola, Fla.
 Gaertner, Chaplain John F., The U. S. Army Chaplain Board, Fort George G. Meade, Md.
 Gutknecht, R. J., 2706 Pontiac Dr., Alamo, N. Mex.
 Herman, Darwin A., 210 Farmington Ave., Plainville, Conn.
 Hummel, Horace, 61 Ridgemoor, Clayton 5, Missouri
 Jannusch, Merton L., 1397 E. 188 St., Cleveland 10, Ohio
 Killion, Ronald G., St. Stephen Lutheran Church, Forsythe off Greentree Rd., Pittsburgh 20, Pa.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the WITNESS Office, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Kjergaard, Carlton, Box 427, Covington, Okla.
 Klotz, John W., 8 Tyndale Pl., Concordia Senior College, Fort Wayne, Ind.
 Krach, Harold F., 4599 Arbor Lane, Saginaw, Mich.
 Kretzmann, Justus P., 1090 Aubuchon St., Florissant, Mo.
 Kuechle, George, em., c/o 195 Lakeland Ave., Cleveland 7, Ohio
 Lang, Edward M., Jr., Zion Lutheran Church, Shellsburg, Iowa
 Leckband, Walter E., em., Terra Bella, Calif.
 Look, Lambert E., Jr., Obot Idim, via Uyo P. O., Nigeria, West Africa
 Mattil, Fred, 106 Fair oak Circle, Gadsden, Ala.
 Mayer, Prof. Herbert T., 7443 General Sherman Lane, Afton 23, Mo.
 Muller, John F., Jr., 707 Ellis Ave., Ashland, Wis.
 Neisch, W. O., 5041 Lakewood Ave., Afton 23, Mo.
 Oberschulte, Frederick L., em., Lake Route, Pequot Lakes, Minn.
 Radtke, Chaplain Ralph R., Hq. Eastern Transport Air Force, McGuire Air Force Base, N. J.
 Reichmann, James, 8516 N. 54th St., Milwaukee 23, Wis.
 Roegge, Alex W., 9001 S. W. 52d St., Miami 55, Fla.
 Roehrs, Luther P., 3028 34th St., Port Arthur, Tex.
 Schalla, Ivan L., 5128 17th Ave., N. W., Montgomery, Calgary, Alta., Can.
 Schroeder, Vernon, 4320a Hartford, St. Louis 16, Mo.
 Schwermann, Robert W., 1355 Hawthorne Ave., Chico, Calif.
 Stapf, Carl J., 7240 Edgehill Rd., Greendale, Wis.
 Strege, Arthur, 819 Riderwood Dr., Hazelwood, Mo.
 Streufert, H. C., 904 State St., Hood River, Oreg.
 Streufert, Luther T., 3334 N. 46th St., Milwaukee 16, Wis.
 Von Dielingen, Paul, 611 S. Erie, Wichita 11, Kans.
 Warneck, Herman F. O., 8602 35th, S. W., Seattle 6, Wash.
 Wegener, Theodore, 1400 Enterprise Blvd., Lake Charles, La.
 Wukasch, Richard W., 102 Blue Hen Rd., Collins Park, New Castle, Del.
 Wypich, Carl F., Cole Rd., R. 1, Colden, N. Y.

Teachers:

Ahlbrand, Wendell J., 13468 Clifton Blvd., Lakewood 7, Ohio
 Althouse, J. Stanton, 40-25 Fauquier Ave., Richmond, Va.
 Bopf, William H., 1422a S. 11th St., Sheboygan, Wis.
 Burron, Douglas S., Box 308, Plainview, Minn.
 Franzen, Herbert L., 2925 N. Victoria, Hamilton Park, Peoria, Ill.
 Gandt, Karl O., 601 N. Ninth Ave., Maywood, Ill.
 Kaelberer, Edward B., 5015 W. Ainslie St., Chicago 30, Ill.
 Kaemming, Luther W., 1868 Rhodes St., Reese, Mich.
 Kittel, Walter J., 1645 Cleveland Ave., Niagara Falls, N. Y.
 Koch, Ronald O., 637 E. York Ave., Flint 5, Mich.
 Koepke, Edgar A., 4730 N. 136th St., Brookfield, Wis.
 Kolb, O. A., 1317 W. Oakton St., Arlington Heights, Ill.
 Kreidt, Martin A., cand., 5430 S. Kimbark, Chicago 15, Ill.
 Laesch, Roger C., 8809 W. Congress, Milwaukee 18, Wis.
 Mueller, John L., 3825 Louis St., St. Louis 16, Mo.
 Nickel, Paul G., 910 Belvoir Hills Dr., Chattanooga 11, Tenn.
 Preuss, Theodore C., 1315 S. Westmoreland, Peoria, Ill.
 Radke, Merle L., 2315 N. 75th Ave., Elmwood Park 35, Ill.
 Rediger, Henry J., 114 Second Ave., N. W., Rochester, Minn.
 Rettig, James F., 2003 Standish Dr., Fort Wayne, Ind.
 Schmidt, Edward E., 5705 S. Throop, Chicago 36, Ill.
 Schumann, Wilbur G., 5018 Elvena, Pennsauken 8, N. J.
 Seefeldt, A. Bernhard, em., 3122 N. 93d St., Milwaukee 22, Wis.
 Senske, Lew, 3936 R St., Omaha 7, Nebr.
 Weerts, Edward, 2197 E. Maryland Ave., St. Paul 19, Minn.
 Wuertz, Donald G., 8450 Center Ave., River Grove, Ill.

Letters

"We Were Worried"

As I paged through the June 2 WITNESS, my eyes came to rest on the word "worry" toward the bottom of page 8. Yes, we were worried. Two weeks of continuous rain and no corn planted, let alone think of harvesttime. Sickness? Yes, the past several months had been one thing and another for us. Those words held meaning—I read on. Grief? It wasn't too many years ago when I heard these comforting words put forth in much the same manner, and immediately a thought ran through my mind. It couldn't be! But it was! A glance at the top of the page revealed that this was an article by Pastor Harthun.

You see, it was Pastor Harthun who confirmed me; he led our Walther League activities, he instructed and guided us in our Sunday school teaching activities, and then he married us. Not too long after, he was called upon again—this time a much different occasion. His comforting words at the time Mother and Father were called home will never be forgotten. Reading this article was just like sitting in his congregation again, listening to one of his inspiring sermons.

As soon as my husband came into the house after the chores were done, I handed him the article. Our children began to wonder what was so special. Our nine-year-old read it, and although he doesn't remember Pastor Harthun, he said, "That's nice, isn't it?" A few days ago my husband remarked, "You know, in these days when I've been struggling against time to get the corn in, I've just been letting my mind dwell on that article, and things have gone much better."

MRS. CARL DOVERSBERGER

Cedar Lake, Ind.

Meaning of "Adopt"

The Jan. 27, 1959, issue of the LUTHERAN WITNESS with its emphasis on "Our Missionaries" has created a considerable interest. Many inquiries and suggestions regarding the adoption or sponsorship of missionaries indicate that our people desire to be more intimately associated with the church's mission work.

There seems to be some confusion, however, in the use of the word "adopt." Through the years individuals and congregations have requested permission to adopt missionaries, for whom they agreed to supply a part or the entire salary, over and above their "fair" share to the synodi-

cal budget. They wanted to let it be known that these missionaries are their special concern. Their names were placed on the church's stationery and on the bulletin board. They received regular reports from the mission fields. To make it possible for many congregations, or groups within congregations, to have a similar joy, the plan was developed to have congregations or groups adopt a missionary by contributing at least \$600 a year toward his salary. Contributions are sent to the mission office in St. Louis, and the Mission Board informs the missionary that he has been adopted and that he should get in touch with the people in question. To date 22 such adoptions are on record.

In the meantime another type of sponsorship has been developed by the Lutheran Women's Missionary League, which we also encourage most heartily. The names of missionary families are assigned to various leagues, who place the family on their prayer list, send greetings to the missionaries, especially on their birthdays or other special events, and in many other ways show Christian concern for the missionary and his family. We have no record of such individual sponsorships, but we have reason to believe that all of our missionaries are being sponsored by one or more organizations as a result.

While our missionaries enjoy hearing from their many friends and fellow Christians in the U. S., they should not be expected to answer all letters directed to them. Our missionaries are busy people, and they have neither the time nor the facilities to carry on a far-flung correspondence. Also, because of high customs duties and other import regulations, no gifts should be sent to foreign fields without first conferring with the missionary.

H. A. MAYER, *Secretary of Missions*
 St. Louis, Mo.

"Sincerely Appreciated"

I enjoyed very much reading your fine article entitled, "Protect Your Child from Obscene Mail," appearing on page 10 of the June 16, 1959, issue of the LUTHERAN WITNESS.

As you know, the Postmaster General is currently waging a vigorous campaign to eliminate such matter from the mail, and your co-operation and support of this program in bringing this fine article before your readers is sincerely appreciated.

CLAUDE I. BAKEWELL
Acting Postmaster

St. Louis, Mo.

Double Golden Wedding

When Dr. and Mrs. Bernhard H. Schumacher and Dr. and Mrs. August C. Stellhorn on July 14 noted the 50th anniversary of their double wedding, it was observed that both brothers-in-law (Mrs. Stellhorn is a Schumacher) have been in office 51 years, for many years in the same work, Dr. Schumacher as South Wisconsin District Superintendent of Schools, Dr. Stellhorn as Synod's Secretary of Schools.



Schumachers (left) and Stellhorns

OUR BUSINESS IS TO HELP YOU

Continue in God's Word

Our business at Synod's Concordia Publishing House is to provide spiritual resources for effective Christian education in your home, your parish, your school, and your community.

To help you "continue in God's Word," Concordia publishes such devotional aids as *Little Visits With God*, *My Devotions*, *Portals of Prayer*, and *New Frontiers for Spiritual Living* — all designed to supplement Bible reading, to nourish and strengthen your spiritual life.

To help children, youth, and adults learn the Word and grow in the knowledge of their Savior, Concordia produces "Life in Christ" Sunday school lessons and Bible class materials for several age groups.

Through Concordia's Christian textbooks, thousands of children in parochial schools and Lutheran high schools receive daily Christian training. Through Concordia's parent-guidance materials, fathers and mothers continue that

training in the home. Through *This Day*, *Junior Hi!*, *Pal*, and *Story Time*, and other weekly and monthly magazines, wholesome reading comes into the family circle.

To meet the mounting demands of a total educational program in church and home, Concordia's vibrant presses turn out a steady stream of books, magazines, pamphlets, tracts, vacation Bible school materials, Sunday school and Bible class lessons, and other teaching helps.

How marvelously and surely the printed word aids growth in Christian faith, in understanding God's Word, and in applying this Word to life.

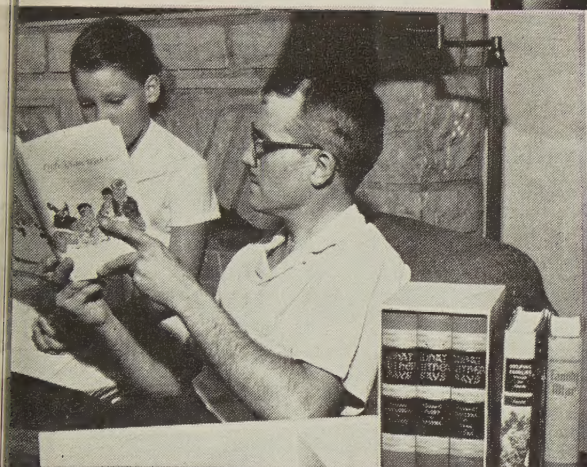
Ninety years ago Concordia Publishing House was founded because God uses the printed page to instruct, guide, inspire, and challenge His people. Nine decades later it is still our business — and our privilege — to carry on the ministry of the printed word, to help you "continue in God's Word," wisdom's highest treasure, the very heart of all Christian education.



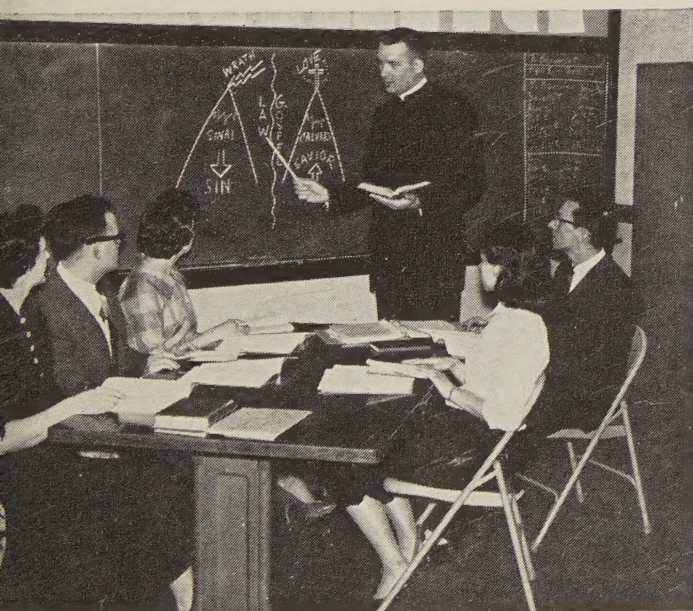
In addition to curricular materials for Christian day schools, Synod's publishing arm produces many books for school libraries.

A vacation Bible school calls for lessons and work projects that will hold the interest of tots and older children.

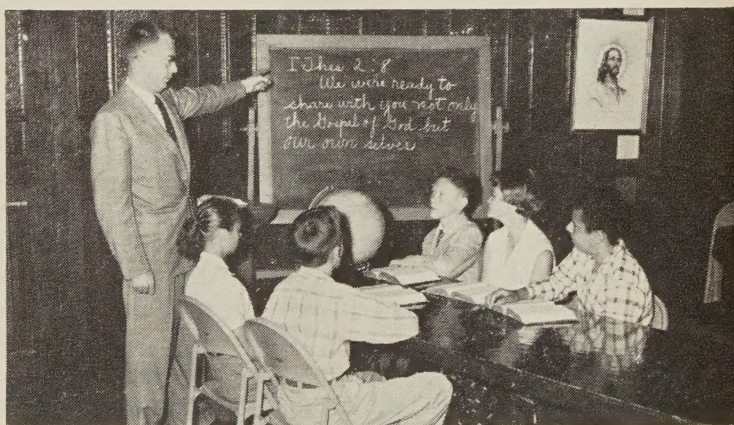




By supplying carefully planned books and periodicals for the family circle, Concordia helps the church promote a sustained program of Christian education in the basic institution of learning — the home.



CPH materials help laymen become Bible class teachers.



In confirmation classes children receive thorough instruction in the Word.

"Life in Christ" Sunday school lessons lead young Christians into the Word which the Savior commissioned His church to proclaim.





IF we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal souls, if we imbue them with principles, with the just fear of God and the love of fellow man, we engrave on those tablets something which will brighten all eternity.

—Daniel Webster.



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orking with things of the spirit is Concordia's constant concern. Truly, Concordia is printing for eternity — daily publishing and distributing Christian materials for home, church, and school. During the past twelve months alone almost four million pieces of religious literature rolled off the 18 presses at Concordia.

Our Lutheran Church — Missouri Synod, through its half-million homes, 5,948 churches, 1,418 day schools, 5,253 Sunday schools, 3,245 vacation Bible schools, and thousands of Bible classes and confirmation classes, is carrying on a mighty program of religious education. Precious souls, from the cradle to the grave, are nurtured with the Word of Life — with the spoken Word and especially with the printed Word.

“Proclaim the Unchanging Word” — to those within the church as well as to those

without! For 90 years that has been CONCORDIA'S all-supreme purpose.

However, in a very special way CONCORDIA is dedicated to serve the 2,230,394 members of The Lutheran Church — Missouri Synod — privileged to produce and print instructional aids, films, filmstrips, books, worship materials, and periodicals for the children, the youth, and the adults of the church.

Whether you are a pastor, teacher, Sunday school superintendent, church officer, layman, or woman, these meaningful materials — all bearing the well-known Concordia world-and-lighted-torch trademark with its Latin inscription “The Word of the Lord Endureth Forever” — help you to understand the Word, live it, teach it, witness to it.

God the Holy Spirit give you the joy of continuing steadfast in the Word,



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